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MEMOIR OF JOSEPH HARDCASTLE, ESQ.*

MR. HARDCASTLE was born in the year 1752. He was a member of the church at Rotherhithe, under the care of Mr. John Townsend, who says of him, that he was, of all the Dissenters he ever knew, "one of the most free from bigotry and a party spirit, and yet most decided in his principles." The Christian graces shone conspicuously in him, and few men have attained to greater eminence in the religious world.

We will select from Mr. Townsend's account, a few traits of his character.

1. MODESTY. A mere statement of the plain truth would excite in him the modest blush; and he would say, "Who made me to differ? What have I that I have not received?"

2. EARLY PIETY.

3. MERCANTILE INTEGRITY, INDUSTRY, CAUTION, FORESIGHT. He carefully shunned those dashing and adventurous speculations, which have proved so unprofitable to some, and so ruinous to others, especially to the young and inexperienced. He pursued his tranquil course with such caution, foresight, and industry, as seldom fail, under the blessing of God, to issue in extensive and permanent prosperity. Indeed, all his commercial engagements were executed with such promptitude and precision, as placed him in the first and most honourable class of British merchants, not only on our own Exchange, but in all the great trading cities of Europe.

4. FREEDOM FROM ANXIOUS CARE. "I have met him," says Mr. Townsend, "at the gate, or on the steps of his hospital mansion, on his return from the great metropolis, and have noticed his countenance, beaming with the placid and cheerful smile of disinterested friendship, free from the corroding care and those agitated feelings with which too many return from business. Indeed, when he laid down his pen, and turned the key of his counting-house desk, it seemed to me as if he had there deposited all his worldly cares and anxieties, with a solemn charge to intrude upon him no more until he returned."

5. FAMILY DUTIES. To his honoured and dear partner he was uniformly tender and affectionate; to his well-instructed and dutiful children he was familiar, cheerful, and communicative, without losing his authority; to his servants he was condescending, humane, and beneficent, anticipating their wants, and exceeding their expectations.

6. IN THE CHURCH OF GOD.

* We have been informed that Mr. Hardcastle was a lineal descendant of the Rev. Thomas Hardcastle, Pastor of the Baptist Church at Broadmead, Bristol, of whom an account is to be found in the Rev. J. Ivimey's History of the English Baptists.—EDIT.

Humble, serious, fervent. An attentive and candid hearer. He estimated the preacher, not by his denomination, his erudition, his logical precision, or his eloquence; but by the excellence of his matter, his seriousness, and his zeal to promote the salvation of souls, and to enlarge the Redeemer's kingdom. He sometimes heard itinerant preachers with the warmest approbation. Believing the divine origin of religion, and feeling its influence, he was anxious to share in its privileges and consolations. "I have sometimes," says Mr. T. "had the pleasure of being in his company after his return from public worship, and have been delighted to observe how fully he entered into the nature and importance of the subject discussed; and while I have been profited by the spiritual and animating conversation which he had raised out of the sermon, I have been equally surprised at the judicious and edifying remarks with which it was enriched. The spirituality of his mind was so habitual, indeed, that it shone forth whenever an opportunity was given for its manifestation: it was, however, entirely free from that obtrusiveness which is too often displayed by some, and which is disgusting rather than profitable."

7. BENEVOLENCE AND LIBERALITY. His faith was operative. Whilst he derived all his hope of justification and eternal life from Jesus, and his atoning sacrifice, he was zealous of good works.

"I have seldom," says Mr. T. "seen an individual whose mind was so deeply penetrated with sympathy and compassion for the children of poverty and misery. The poor and the afflicted, throughout the neighbourhood which surrounded his habitation, found, in him, a feeling and generous benefactor. He not only gave food to the hungry, medicine to the sick, and clothing to the naked, but he was particularly anxious that the rising generation should be instructed, and that their parents should become acquainted with the glad tidings of salvation: he therefore cheerfully incurred a considerable annual expense in the support of schools and the preaching of the gospel. In addition to these local operations, he was often resorted to by persons from every part of the kingdom, for his assistance upon various occasions: but the largeness of his heart was equal to the means with which Providence had blessed him; and that case must have furnished some very striking ground of objection, which he dismissed without aid."

He was also a liberal supporter of Public Institutions.

8. AS TREASURER OF THE LONDON MISSIONARY SOCIETY. "How admirably," says Mr. T. "he was formed for that office, and how acceptably and usefully he discharged its duties, can never be forgotten by those who have been his associates in that great and good work. The qualities of his mind—the ardour of his zeal—the suavity of his manners—his patience and perseverance amidst difficulties and discouragements—his willingness to labour in its cause—and especially the alacrity and accuracy with which he drew up letters, and other Missionary papers of importance, all conspired to show the wisdom of the choice, and, under the blessing of God, tended to advance the permanent interests of the Society. Nor ought it to be forgotten, that by granting to its Directors the use of some of the

spare rooms of his counting-house, and allowing one of his own clerks to receive donations and subscriptions, and to keep their accounts, he in fact became the largest and most effective benefactor to the Institution."

9. THE CLOSING SCENE.—"The paralytic stroke," says Mr. T. "which ultimately carried this eminent saint to his long home, took place on the evening of the 1st of November, 1817, while he was engaging in family prayer; but as it did not deprive him of his recollection, or of his speech, while his sons were raising him from his knees, he uttered, with his usual mildness, this pious sentiment, 'Well, it is all right — it could not come at a better time: it would be pleasing to remove from a throne of grace to a throne of glory.' On receiving the afflicting intelligence of his situation, I embraced the first favourable opportunity of visiting my friend, and of sympathizing with his beloved and distressed family, to whom I knew it must be a sore trial. Much do I regret that my distance and my numerous avocations prevented me from seeing him so often as I could have wished. It was indeed my loss; for his conversation was always instructive and edifying, and tended greatly to strengthen my conviction of the excellency and beneficial effects of the religion of Jesus Christ.

"I shall never forget the state of my own mind, as I entered and passed along the avenue to the house. Here I had frequently walked with him, and engaged in close and familiar conversation on the things of God in general, on the state of religion in the world, and more especially on the concerns of the Missionary Society, the prosperity of which was always dear to his heart, and uppermost in his thoughts. When I recollected how long he had attended upon my ministry and united in communion with the church over which I preside, and what sincere and ardent friendship he had shown to me, I felt I was likely to sustain one of those bereavements, which, as we grow older, become more painful to our feelings. The pensive gloom which had taken possession of my mind, gave a sombre appearance to every thing around me, and all seemed changed. The gentle wind which shook the trees and scattered the withered leaves at my feet, seemed to my imagination to utter in melancholy accents the words of the prophet, 'We do all fade as a leaf.'

"Arrived at the house, I would not ring the bell, lest the repose of my afflicted friend should be disturbed. The door being open, I entered the hall. Not an individual was to be seen. All was silent as the grave, except the hall clock, the ticking of which *seemed* more loud and more solemn than I had ever heard it before. After musing for some time on this unusual appearance of the mansion, where I had so often enjoyed the animating sounds of friendly conversation and domestic cheerfulness, I perceived a female servant coming towards me, whose eyes were full of tears: shaking her head in a significant manner, she seemed to say that all hopes of recovery were gone; and whispering, (as if afraid of disturbing her revered master,) she told me that he had experienced another stroke in the night, and had been addressing his family in a most serious and affectionate manner, exhorting them to make religion their great concern.

"On my arrival being intimated, I was admitted to an interview, and had a short but interesting conversation with him. He grasped my hand in a tender and affectionate manner, and said, 'You are come to see your dying friend: *I*, however, have not the sentence of death in myself *yet*; but Jesus holds the key, and when he pleases I shall go home.' He lamented his inability to speak plainly. I reminded him of the blessing of having one to speak for him—an Advocate with the Father; when his countenance immediately assumed a placid smile, and he said, 'Yes; as the high priest under the law went into the holy of holies, so Jesus Christ has entered with his own blood into the heavens; and in this there is an efficacy which cannot be resisted.'

"Every time I visited this dying Christian, I was much pleased with observing the resignation and submission of his will to the all-wise providence of God. He was willing to live or to die, as seemed best to his heavenly Father; and it was in this temper that he expressed the following passage:—'If I am to live, I shall welcome life, and thank its Giver. If I am to die, I shall welcome death, and thank its Conqueror. But if I have any choice, it is to die and be with Christ, which is far better.'"

THE FRUIT OF THE SPIRIT.

No. III.—*PEACE.*

PEACE is a privilege which cannot be too highly prized, or too fondly cherished.—National peace is an invaluable blessing. There is a deliberate cruelty in the art of war, at which the mind shudders. What extended devastation, and what complicated wretchedness, does it occasion! Human nature never appears so sunk and degraded, as when congregated armies are drawn up in battle array, and those who are perfect strangers, and who, therefore, can feel no personal antipathy, are eagerly engaged in aiming the deadly blow, and shedding each other's blood. Who can reflect for a moment on the scene of slaughter, and fancy its agonizing sights and sounds, and not exult in the cessation of war? What though, in the present instance, national peace has not been blended with national prosperity, still, who that has a heart to feel for the welfare of mankind, would not pray for its continuance, and deprecate the renewal of hostilities as the heaviest curse that could be inflicted on the nation? What a happiness is it for the human race, when the potentates and princes of the earth dwell together in friendship; when the destroying sword is returned to its scabbard; and the tumults of battle are hushed! It is in peace that agriculture, commerce, and the arts, are generally the most flourishing: then does benevolence put forth her finest energies; and the greatest facility is given to the circulation of knowledge, and the spread of divine truth.

Domestic peace is a blessing not less to be valued than national, and perhaps even more closely connected with the happiness of mankind. It is essential to the welfare of families; to the improvement and preservation of the younger branches; and to the

comfort of all. It is this which endears home to the heart; and renders it a sacred asylum into which we can retire from the tumults and perplexities of life, and where we find that refreshing repose which is needed after the weariness of this world's occupations. How deeply is it to be deplored, that strife and animosity should ever be suffered to intrude into the domestic circle; that jarring notes should sound, where every chord should be in unison! That abode is truly blest, over which peace extends her halcyon wings, and sheds her choicest influences: where no murmuring discontent, no peevish fretfulness, no angry bickerings, are found; where mutual kindness and good offices prevail, and all is harmony, and gentleness, and love.

But there is a peace still more highly to be prized than that which is national, or even that which is domestic: it is peace of mind. Without this, there can be no real enjoyment; for happiness must have its seat in the mind; and if the mind be restless and anxious, no external circumstances, however pleasing and prosperous, can possibly render us happy. All may be serene and cheerful without, but while there are sources of inquietude within, we shall be incapable of receiving any satisfaction or delight from surrounding objects. Hence peace of mind is not only valuable in itself, but it enhances the value of every other blessing, and is absolutely essential to our comfort.

Now the gospel has a tendency to promote both national and domestic peace; but its immediate and invariable result is to create peace of mind. Its author, its spirit, and its principles, are all pacific. "The Prince of Peace" was one of the glorious titles which the prophet Isaiah applied to the promised Messiah. The birth of Jesus was hailed by the angelic choir, as the era of "peace on earth." The kingdom of God is righteousness and *peace*, as well as joy in the Holy Ghost. It was the dying bequest of the Saviour to his disconsolate disciples: "Peace I leave with you, my peace I give unto you." And this too is "the fruit of the Spirit;" the peculiar privilege of those on whom the Spirit is bestowed.

But all peace is not the result of divine influence. There is a deceitful and dangerous security in which those are often sunk who are strangers to the grace of God. Satan lulls the conscience asleep, and produces an insensibility to danger; and frequently leads on his deluded votaries in a smooth and declining path, securely to destruction. Hence the importance of discriminating between that peace which is false and delusive, and that which is well grounded and true; for the one is the device of Satan—the other, "the fruit of the Spirit."

There is a peace which arises from the absence of all serious thought. Some there are who live without reflection; mere sensitive beings; scarcely raised above the level of the inferior animals; whose thoughts never extend beyond the present necessity; whose mental faculties lie dormant and inactive. Others again, are engaged in the regular routine of business, or occupied in the constant succession of amusements, or engrossed by the cares and perplexities of life. These confine their attention almost entirely to this present world, and pass their days in the

total oblivion of God, of eternity, of heaven, and of hell. They are at ease only because they do not suffer their minds to dwell upon their present circumstances, or their future prospects. Reflection would disturb their repose; and hence it is the constant aim of the great adversary of souls, to banish thought from their minds, as that which would prove inimical and destructive to his influence.

There is a peace which is founded on a nominal and hereditary faith. They who are born in a Christian country, sprinkled in their infancy, and trained up in a belief of Christianity, and an attention to its solemn rites and services, often rest satisfied here, and console themselves with the idea that they are neither infidels nor idolaters: and although their belief is barren speculation, and they feel not the importance, and live not under the influence, of the religion they profess, yet they vainly imagine that all is well, and they shall be happy at last.

There is a peace which is founded on morality. From the influence of education and example, from a regard to the good opinion of others, or their own personal aggrandizement, many are led to avoid the grosser vices of society; to maintain an upright and honourable character in the world; to be just in their dealings, and charitable in their lives. These often pride themselves in their superiority to others, and place their firm and entire dependence on their own fancied merit. They indulge in vain self-complacency; and entertain such an exalted sense of their own excellencies, as to relieve them from anxiety and fear with regard to their future and eternal state.

There is a peace which is founded on the uncovenanted mercy of God. This is frequently the last resource of the sinner. When driven from every other hiding-place of comfort, he rests in the hope that God is a merciful Being, too kind to punish him for the sins he has committed: and though his heart is alienated from God, and filled with enmity against him, he still clings to the fond expectation that he shall escape with impunity. He forgets that the Deity is just as well as generous, and that pardon is the exclusive privilege of the penitent.

All these are so many false grounds of confidence. This peace does not rest upon a solid basis; and it will prove fatal to those who indulge it. It is a deceitful calm: it resembles the stillness which precedes the storm. These refuges of lies must all be swept away. No peace will prove permanent, unless built upon the right foundation, and resulting from the influence of the Divine Spirit.

True peace is founded on a sense of pardon. When conviction fastens on the conscience of the sinner, and he is aroused from his lethargy, and led to a discovery of the guilt which attaches to his character, and the danger which hangs over him, what agitation does he feel!—what remorse of soul!—what dread of punishment! He trembles lest every moment should be his last, and divine justice should plunge him in eternal torment. Nothing can give relief to the mind, thus torn and distressed, but the application of the blood of Christ; that precious blood, which was the price of our redemption, by which atonement was made for our transgressions, and which alone has efficacy to cleanse the

soul from guilt. Now it is the office of the Holy Spirit to apply the blessings of salvation, and to communicate a sense of interest in the atoning merits of the Saviour. "He takes of the things of Jesus, and shows them unto us;" reveals to the mind the efficacy of that sacrifice which was offered on the cross; produces a sincere reliance on it for acceptance with God; and clothes the soul in the unspotted robe of the Redeemer's righteousness. Thus "being justified by faith, we have peace with God through our Lord Jesus Christ;" the guilty conscience is appeased, and the dread of punishment gives place to the hope of pardon.

True peace is founded on a consciousness of a change of heart. "The heart is deceitful above all things, and desperately wicked;" and while it remains unchanged, must continue a stranger to real and solid peace, for peace cannot dwell with pollution. The mind that is engaged in the pursuit of evil, is ever restless and unsatisfied; but when renovated by the Spirit of God, and purified from the love of sin, a sacred calm is experienced; the unruly passions are tamed and brought into subjection; and the heart that was before perturbed and wretched, becomes the seat of serenity, and the abode of peace. A sense of pardon is blended with the consciousness of a change of heart; for the Lord Jesus invariably sends his Holy Spirit to sanctify those whom he saves; all whom he rescues from punishment, he cleanses from pollution. To the influence of his Spirit, therefore, we are indebted for that purity of heart, that spirituality of mind, which is life and peace.

True peace is founded on a belief in the superintending Providence of God. In the present world we meet with many things which have a tendency to disturb the serenity of the soul; many things which are painful and distressing to the feelings. Various are the trials and afflictions of life to which we are continually exposed. But a firm persuasion that we are the objects of Divine care; that we are under the peculiar and powerful protection of the Deity; that he condescends to our mean affairs, and orders all things well, checks every anxious feeling which might otherwise arise within us. How pleasing is the thought that the very hairs of our head are all numbered! How tranquillizing to the spirit is the assurance that, under the guidance of infinite wisdom, "all things work together for good to them that love God, and are the called according to his purpose!" "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." A reliance on Divine Providence will produce resignation to the will of God, even in the midst of poverty and pain, and all the numerous and complicated ills of life. It will repress every murmuring thought, and subdue every complaining disposition. He who feeds the ravens when they cry, and clothes the lilies of the fields with inimitable beauty, will never suffer those to want who place their confidence in him. But such a state of mind as this is not natural to man; it is only possessed by the Christian, and is produced by the influence of the Holy Spirit.

True peace being thus built upon a firm and solid basis, proves a permanent blessing. It

is experienced, not only in scenes of adversity and on the bed of sickness, but even in the last trying hour—the hour of dissolution. Death is indeed terrific to those who have no hope beyond the grave. Although they may have lived in careless gaiety and guilty unconcern, they cannot die at ease. As they approach the borders of an eternal world, their fears become alarmed; conscience is at last aroused to do its duty; and its accusations are felt like the stings of a scorpion. With all their efforts, they cannot expel the dæmon thought; it haunts them like a spectre, and fills their minds with unutterable terror. They look back upon the past, and the retrospect is dreary and dreadful—a life spent in vanity and sin; they look forward to the future, and the prospect is gloomy and appalling—devouring flames and endless punishment; they cast a wishful look around them, but in vain; they die in the agonies of despair. But what a different scene is exhibited on the death-bed of the Christian! The tranquillity which he enjoyed in life is preserved to him in death. Trusting in the all-sufficient merits of the Redeemer, he anticipates the result without dismay. He desires to "depart and be with Christ, which is far better." And amid the weakness of decaying nature, and all the pains of dissolution, his soul is serene and happy; a heavenly smile is diffused over his pallid countenance, and a ray of seraphic hope lights up his faded eye. He does not *die*—he sweetly sleeps in Jesus! Mark the perfect man, and behold the upright, for the end of that man is peace.

H.

A VICIOUS LIFE *PROMOTES ERROR.**

A WILFUL persisting in the love and practice of sin is an undoubted cause of error; and, on the contrary, a godly and upright life conduces both to the acquiring and the retaining of truth.

1. It is evident from *scripture*, that "evil men understand not judgment," Prov. xxviii. 5. Their minds are depraved and corrupted by vicious practices, and are thereby prepared for the reception of error, but are not in a capacity to receive and entertain, no, not to judge of truth. "Why do ye not understand my speech?" said our Saviour to the wicked Jews; and he answered the question himself, "Even because ye cannot hear," that is, "obey my word," John viii. 43. They would not, they could not, by reason of their long habit of vice, obey Christ's word, and therefore they could not understand what he said. Their understandings were hindered by their wills. The apostle tells us of some who "put away a good conscience, and concerning faith made shipwreck," 1 Tim. i. 19. These two go together. He that makes no conscience of his ways, will soon bid adieu to faith, and all the substantial articles of it. And of the same sort of men the apostle speaketh to the like purpose, but more plainly, in 1 Tim. iv. 1, 2. where he lets us know, that "their departing from the faith, and giving heed to seducing spirits, and doctrines of devils," was the effect of "having their conscience seared with a hot iron," that is, of their acting against their con-

* This Essay was communicated to us by our late highly esteemed friend, the Rev. Thomas Thomas, and is in his own hand-writing. EDITORS.

science, and continuing in their sins, without sense and remorse. Men are seduced into the worst of errors, and entertain the most hellish doctrines, by indulging themselves in lewd and profane practices. Men lose their good and wholesome principles by a disorderly and vicious life. Trip up a man's heels, and his head will soon come to the ground. When men's ways are disordered, when they cease to walk and act religiously, you shall presently see them faulter in their notions of religion. This is implied in 2 Tim. iii. 6, where the apostle relates, that it is the guise of *seducers* and *false teachers* "to lead captive silly women," that is, to pervert them with their false doctrines; but withal he acquaints us that these seduced souls were "laden with sins, and led away with divers lusts;" their sins and lusts prepared them for error, and caused them to be captivated by the pernicious doctrines of those seducers. This is further attested by the same apostle, in 2 Tim. iv. 3. "The time will come (says he) when they will not endure sound doctrine;" that is, they will be running into unsound and erroneous opinions: and if you would know the source of it, he discovers it in the next words. "After their own lusts shall they heap to themselves teachers;" that is, their lusts, which hurry them on to wicked practices, will make them throw off their former teachers, and attend to such only as are of debauched notions and principles. It is no wonder then that the apostle adds, in the following verse, "they shall turn away their ears from the truth, and shall be turned unto fables." They shall not endure to hear the wholesome doctrine of the gospel; they shall abandon the evangelical truth, and delight in nothing but in lies and fables.

2. It is evident from *reason*, as well as scripture. In the very nature of the thing itself it must be so; for irreligion and profaneness indispose men for the very reception of divine and spiritual dictates. The depravation and pollution of the life intercept the beams of spiritual light. "Into a malicious soul wisdom shall not enter," says the Apocryphal writer. Wisdom i. 4. The entrance of wisdom is made by calm and peaceable thoughts, by purity of heart, by sincerity of mind, and by a love of wisdom and truth. But none of these are to be found in a man of a vicious and wicked life. Therefore it is impossible that *wisdom* and *truth* should so much as *enter* into his heart: and consequently he lies open to error and delusion. Or suppose them to find entrance, yet they cannot stay there: for it is well suggested by the fore-cited author, that "wickedness altereth the understanding." Wisd. iv. 11. Sensuality depraves the reason, and a perverse will corrupts the judgment. Vice begets error, because it debauches a man's mind, and sullies and obscures, yea, even blinds the understanding. Sin and iniquity do violence to the soul; they distort its notions; they dull and beset its apprehensions; and they even stifle and devour its reasonings.

Hence it cannot but follow, that a wicked life is the root of ignorance and mistakes, and directly leads to error and falsehood. This and the reason of it were declared by our blessed Saviour long ago. "Men love darkness (said he) rather than light, because their deeds are evil; for every one that doeth

evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii. 20. They are (as Tertullian styles heretics) *Lucifugæ*, persons that fly from the light, especially that of scripture. They, with great study, wrest the Holy Writ, that it may serve their lusts, and favour their ungodly actions. They slight, they renounce, they defy, not only the principles of Christianity, but of reason. The vicious lives of some men forbid them to assert and own *a God*, because such a doctrine is absolutely against their interest. If they could own *a God*, they might thence gather that he will severely punish them for their profligate lives: but *this* they are unwilling to credit, and therefore they disbelieve that likewise. This infidelity must be maintained against all reason and sense to the contrary. An *Atheist* will hold, that this fair fabric of the world arose out of a casual jumble of atoms, and that those atoms gave existence to themselves; or any thing else, though ever so absurd and ridiculous, will he aver, rather than own such a Being as can and will call him to an account for his wicked practices. It is evident from unquestionable records, that the great majority of heretical teachers and seducers were noted for some moral turpitude. We are told that *Hymeneus* and *Alexander* made shipwreck of *faith*, by "putting away a good conscience." 1 Tim. i. 20. The *Corinthians* and *Nicolaitans*, who set up new sects, introduced the most bestial parts of heathenism. The *Gnosticks* were addicted to all lewdness, wantonness, and incontinence, as *Irenæus* and others testify. Nay, St. *Jerome* tells us that this was a vice common to most heretics, and that it was hard to find one who was not guilty in this kind.

3. It is thus by the *just judgment of God*. So the apostle ascertains us, that because the *Gentiles* gave themselves up to idolatry, and all manner of lewdness and wickedness, "God gave them over to a reprobate mind," or, as the original word properly signifies, a *mind void of judgment*. Rom. i. 28. They sinned so long, that they could not at last discern between right and wrong, truth and falsehood. This was the just recompense from God of their hardened folly. The just Judge oftentimes punisheth sin with sin, giving men up to Satan, to be blinded and hardened, that those who wilfully refuse to acknowledge and practise the truth, may give credit to the most palpable lies and falsehoods, and so perish eternally. The same may be gathered from what is said concerning the deluded sinners of the last times, in 2 Thess. ii. 11, 12. "For this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Hence it is manifest, that sinning against the truth, already known and believed, is the occasion oftentimes of being led by God into delusions, and false persuasions; that sin is the road to blindness; and that error is the punishment of a wicked life. Unpurged hearts and unsound heads go together.

But as a wicked life leads men to error, so a godly life advances truth, and rectifies men's notions and speculations.

1. We are assured from *the scriptures of truth*, that holiness is the best guide of rational facul-

ties, and that we shall have further discoveries of what is true and right, if we live according to those things we know. Psalm cxi. 10. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." This he declares from his own experience. Psalm cxix. 100. "I understand more than the ancients, because I keep thy precepts." And in Psalm xxv. 14, he assures us, that "the secret of the Lord is with them that fear him; and he will shew them his covenant." Those who truly fear God, and walk in his ways, shall be blessed with extraordinary communications of truth. If there be any *secrets* and *mysteries* which are useful for them, they shall be acquainted with them; and the covenant of life and salvation, which contains the greatest secrets and mysteries imaginable, shall be unlocked to them. They shall be permitted to look into the *ark*, they shall be honoured with wonderful discoveries, and their understandings shall be illuminated above those of other persons. Solomon goes higher, and informs us that "they that seek the Lord understand *all* things." Prov. xxviii. 5. There is no part of knowledge whatsoever, that may be any way useful to them, which shall be kept from them.

Daniel, another inspired penman, joins together "a turning from iniquities, and the understanding of the truth." Dan. ix. 13. Thereby intimating, that the understanding of God's will, and of all saving truth, is the companion of heart repentance, and of a godly life. Again, speaking of the great mysteries which were to be revealed in a short time, he says, "that none of the wicked shall understand, but the wise," who are opposed here to the *wicked*, and therefore are the *godly*, "shall understand." Dan. xii. 10. Let us pass on to the scriptures of the New Testament; and there, if you consult John vii. 17, you will find these words, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Our Saviour's meaning is the same, when he says, "He that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. It is as if he had said, he that liveth according to my laws and precepts (for that is the *following* of him,) shall be truly enlightened with all spiritual knowledge that is necessary to life and happiness. And this may be the import of his words in John viii. 31. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Paul reckons it as a qualification of a *deacon*, that he must "hold the mystery of the faith in a pure conscience." 1 Tim. iii. 9. He intimates, that we must keep a *good conscience*, if we would keep the *faith*; that holy practice preserveth as well as promoteth the truths of the gospel. Let me add that remarkable text, 2 Pet. i. 8, where, after the apostle had exhorted them to all virtues and graces, he adds this as an encouragement, "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." If ye be fruitful in good works, ye shall also be fruitful in knowledge. There is another text, in Rom. xii. 2. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may

prove what is that good, and acceptable, and perfect will of God." Which is as if he had said, If ye be not conformed to this world, that is, the evil manners and practices of it, but be transformed by the renewing of your mind, that is, by living a holy life, ye shall be able to know and discern what is the will of God.

2. It is so *in the very nature of the thing itself.* Purity and innocency of life disposes us to receive communication from God. Our faculties have a near alliance and affinity with one another: they are but different modifications of the same soul. When by real holiness our wills and affections are changed, there must be a great change and amendment in the understanding.

3. It is thus also by *the particular blessing of God,* who is wont to reward a godly life with singular discoveries of his will. Thus, when God said, "Shall I hide from *Abraham* that thing which I do?" It is added as a reason of it, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The exemplary holiness of the patriarch, who was not content to be good himself only, but promoted religion in his family, was so acceptable to God, that he would not hide from him his secrets. This is confirmed by the prophet Amos, chap. iii. 7. "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." To which may be added, John xiv. 21. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." This divine manifestation is annexed to the practice of Christianity. A sincere practice of what we know will bring down a blessing. "To him that hath, shall be given." Those are excellent words of *Gregory of Nazianzen,* "Wouldst thou be skilled in theology, keep the commandments, and walk in God's precepts, for practice is the way to come to theory."

One thing more I must add, that we ought to *pray* with great fervency and importunity. This is to be looked upon as a proper means to gain truth. We must earnestly crave the direction of heaven, and implore the influences of the Holy Spirit. For as error is from Satan, who was a liar and a deceiver from the beginning, and blinds the mind so that the truth cannot shine into it; so truth is from God alone. He opened the understanding of the apostles, that they might understand the scriptures. An inward enlightening and irradiating of the mind by the Holy Spirit is absolutely necessary for apprehending the divine mysteries of the gospel. We are obliged then to implore with all zeal and ardency the heavenly aid. Let every one of us pray with David, "Lead me in thy truth, and teach me." "O send out thy light and thy truth; let them lead me." "Teach me thy way, O Lord, I will walk in thy truth." "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. xxv. 5. xliii. 3. lxxxvi. 2. cxix. 18.

We are sensible, O Father of Heaven, that there is a natural darkness and blindness in our minds: we cannot perceive the things of the Spirit: they are

foolishness to us. And besides this natural indisposition, we are on every side beset with impediments in our way to truth. The occasions of errors and mistakes are almost innumerable. We are miserably misled, and it is not in our own power to direct our steps, and to keep the right path. We therefore, with all humility, beg thy guidance: do thou vouchsafe to direct and assist us. Let thy Holy Spirit illuminate our minds, that we may have a clear discovery of thy will, and that we may arrive to a sufficient insight into all the mysteries of the gospel. Sanctify our wills, and renew our affections, that they may have a powerful influence on our understandings and judgments, that so we may be enabled to embrace those excellent doctrines which prejudiced and perverse minds refuse to entertain. Teach us to make use of all the helps and means which are in order to the acquisition of truth, and to apply the several remedies which are prescribed us against error and falsehood in religion; and let us ever look up to thee for a blessing upon the use of all.

To encourage you in your petitions, let me remind you of the *promises* which our Saviour has made, namely, that "the Holy Spirit shall teach you all things." John xiv. 26. And that the Spirit of Truth "shall guide you into all truth." John xvi. 13. *John* also assures believers that "the anointing which they have received of him teacheth them of all things, and is truth." 1 John ii. 27. But you cannot have this anointing unless you *beg it;* and if you do so, it will certainly be bestowed upon you, according to what another apostle ascertains us of, saying, "If any man lack wisdom, let him ask of God, and it shall be given him." James i. 5. Pray, therefore, heartily and sincerely, not neglecting *other means* of attaining divine truth, and you shall assuredly be blessed with this heavenly gift, than which man cannot receive, nor God confer a greater.

ON THE

ATONEMENT OF CHRIST.

By atonement is denoted the satisfaction which a person receives for the dishonour and wrong done to him by another, on account of which satisfaction he is pacified, and the offender is forgiven. This doctrine is taught in the scriptures with reference to the righteous indignation of God against sinners, and the satisfaction made by the death of Christ to the perfections of his nature, and the honour of his government.

The sufferings and death of Christ more signally display the heinousness of sin, and the Divine hatred against it, than the execution of his wrath upon the offenders could have done; at the same time that provision is thereby made for the exercise of mercy towards them, and for their reconciliation to himself, their purification from all uncleanness, and their eternal happiness.

Of all the doctrines of the gospel, there is none more important than this, either in respect to our future salvation, or our present comfort: whatever tends, therefore, to lessen that importance in our estimation, should not only be dreaded as dangerous, but should be rejected as highly injurious.

When God is said to be paci-

fied, it does not suppose that he is subject to those perturbations of mind to which we are liable; but the expression is used in accommodation to our capacity. This does not render the atonement unnecessary; for were he to pardon sin without it, he could not do justice either to his character or government. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Any other method of pardoning the guilty would have been inconsistent with his nature; but in this we behold his spotless holiness and infallible justice, his infinite wisdom and boundless mercy, so combined, as to display their brightest excellences, and so wonderfully exerted, that the beauty of each singly, and of the whole together, is manifested in all its strength, riches, and glory, to the astonishment of the whole intelligent creation.

It has been said, that it belonged to Divine sovereignty to determine, whether man should be saved by the death of Christ, or in any other way. This assertion, however, not only reflects upon infinite wisdom, but lessens the value of the atonement, by making its necessity and efficacy to depend, not on any intrinsic worth or fitness in itself, but solely on sovereign appointment. If it became God, it must be conducive to his glory. And if a sacrifice of less dignity and worth had been sufficient, he would not have given his beloved Son to die upon the cross.

They who believe in a future state, but reject the atonement, either rely on their own repentance, or suppose that God will, of his mere mercy, receive them into his favour. These persons would have us believe that the justice of God is modified by his goodness, and that under his administration there can be no need for the exercise of severity, at least upon penitent offenders. Yet we do not read in the scriptures that God pardons sin, and reconciles man to himself, upon his repentance as a satisfaction for sin; but, on the contrary, that our sins are forgiven us for Christ's sake, and that without shedding of blood there is no remission.

It was necessary that this atonement should be made by One, the dignity of whose person could give sufficient efficacy to his sufferings and death. Therefore he who was in "the form of God, and thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was found in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The early institution of sacrifices, the Mosaic economy, the scriptures of the prophets, and of the New Testament, all confirm this doctrine. Sacrifices were instituted at an early period, and in one form or other have existed in most, if not all, nations. The Gentiles lost the true knowledge of God, yet they all entertained a dread of his displeasure, and a persuasion of his placability by sacrifice. When a custom which is not founded on the nature of things, has prevailed in every part of the world, is it not reasonable to conclude that it must have been derived from some revelation, which, though corrupted or

lost, has left this custom to testify its former existence? Guilty man, left to himself, could never have imagined that the Deity was to be appeased by taking away the life of his creatures. The sacrifices of blood and death could never have been offered to him without impiety, much less would they have been accepted but by his appointment. "By faith Abel offered unto God a more acceptable sacrifice than Cain." As he did this in *faith*, he must have had a revelation of the will of God in that respect; for faith always has regard to a testimony. The sacrifices offered by Noah, Abraham, and Job, were all expressive of the original law, and more or less pointed to the same object. Do we not recognize the Divine authority in the Levitical institution? It was a shadow of good things to come; its ordinances and ceremonies prefigured the way of salvation by Christ, and the spiritual blessings conferred on believers through him. It taught the holiness of God, and the claims of his justice. In admitting a substitute for the guilty, it expressed the doctrine of imputation, and typified him who was to be made a sin-offering for his people. The imposition of hands upon the head of the victim, joined with the confession of sin, was a symbolical translation of sin to the sacrifice, and a deprecation of the punishment due to the offender on its account; which, when attended by faith in the promised seed, was acceptable to God, and became the medium of an expiation, not of their ceremonial pollutions only, but of all their iniquities The animal was polluted, and this became a type of him on whom Jehovah laid the iniquity of mankind.

To suppose that the sacrificial economy of the Jews was adopted by God, in deference to the absurdities of the Pagan superstition, is derogatory to his supreme glory; but even allowing this, the question as to the origin of sacrifices would return:—From what did they take their rise? Did they originate in human or Divine authority? Shall we ascribe them to God, or man? If any assert they were altogether human, let them come forward and give us an account, at what time, and on what occasion, they began to be offered. On the other hand, if they were of Divine origin, they must have been prefigurative of the offering of the body of Christ once for all.

The writings of the prophets unite in this doctrine. Their grand theme is the character, obedience, sufferings, and death of him that was to come. They speak of other things, as the circumstances and times in which they lived required; but this is the centre in which all their lines meet. Their language is not so express as that of the apostles; yet, in some instances, they were favoured with such clear and decided views of the death of Christ, as a sacrifice for sin, that they cannot be mistaken by one who reads their writings with a humble mind. David not only foretold the sufferings of Christ, but used his very language on the cross: "My God, my God, why hast thou forsaken me?" Psalm xxii. 1. Isaiah was favoured with such discoveries of Christ's sufferings, that his fifty-third chapter is more like a history of them than a prophecy. It declares their nature with such exactness, and describes their consequences with such precision, that infidelity must shrink from a comparison of

the prophecy with the events recorded in the gospel history. Daniel foretold that the Messiah should be cut off, but not for himself, that he should finish transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness. Daniel ix. 24—27. These predictions demonstrate, not only that Jesus of Nazareth was the Messiah, but also that the redemption of men was to be accomplished by means of his death. Zechariah foretold that a fountain should be opened to the house of David, and the inhabitants of Jerusalem, for sin and uncleanness. But if repentance alone had been sufficient to obtain the forgiveness of sin, this fountain could not have been necessary, nor should we have known on what principle to account for the fact. This prophet refers to the same subject when he says, "Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord of Hosts!" During the season of God's patience and forbearance, the sword of divine justice seemed to sleep; but in that important hour when the types and shadows were to be accomplished, and satisfaction made for sin, it was commanded to awake, not however against an ordinary or common person, but against the *man* who in his divine nature is the companion and equal of Jehovah. He must be stricken, smitten of God, and afflicted; wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace must be laid upon him.

The Spirit which was in the prophets testified before hand of the sufferings of Christ, and of the glory which should follow. When our Lord's disciples, through remaining prejudices, could not perceive the consistency of his death with the purposes for which they imagined he came into the world, he thus addressed them: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" As though he had said, "According to the prophecies of the Old Testament, it was necessary that the Messiah should die for the sins of his people, rise again for their justification, and take possession of his glory as their head and representative; and having these scriptures in your hands, you ought to have been acquainted with them." Surely, then, we, who have the New Testament in our hands, in which this doctrine shines with meridian splendour, shall be highly culpable if we reject it. Had the evangelists and apostles been silent on the subject, we must have sought a different meaning for the prophetic declarations; but as the sacred penmen illustrate and confirm each other, we cannot doubt that our interpretation is according to truth. The evidence is so various and conclusive, that it seems wonderful any should attempt to evade its force, especially they who profess a desire to understand the will of God; men too, whose manners are refined by the polish of education, whose minds are enlarged by science, and for whose general character we feel great respect. But when we consider the depravity of human nature under all its modifications, and that no natural qualifications nor incidental advantages are sufficient to teach the true knowledge of God, we cease to wonder,

being convinced of the necessity of divine influence to enlighten and sanctify the soul. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned."

I will refer to only a few passages: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx. 28. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness.....that he might be just, and the justifier of him that believeth in Jesus." Rom. iii. 25, 26. Is it not evident from this passage, that remission of sins is connected with faith in the blood of the Saviour; and that the Divine justice is hereby manifested? "As Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." Eph. v. 2. "Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as of a lamb without blemish, and without spot." 1 Peter i. 18, 19. "Christ suffered for sins, the just for the unjust, that he might bring us to God." iii. 18. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6. These writers would not have used such language, had they not wished their readers to understand that the death of Christ was a sacrifice for sin. Writing to a people, the ceremonies of whose religion were sacrificial; if the doctrine of the atonement had been false, such language would have been absurd. No rational account can be given of the sacrifices and services of the Jewish dispensation, but by the admission of the atonement by the death of Christ, nor is it possible, on any other system, to understand the apostolical writings.

If any thing more were necessary on this important subject, we might refer to the state of mind which Jesus manifested under his sufferings. Death presented itself to him arrayed in more than its usual terrors. *He was in an agony; his sweat was as it were great drops of blood falling to the ground.* What could so overwhelm him with consternation and dismay, but the consideration that his death was to be an expression of the Divine displeasure against sin; and that in passing through it his soul was to be made an *offering for sin?* Had he died merely to confirm his doctrine, we cannot suppose it would have been thus; nor have we any method of accounting for his singular distress, but the peculiarity of his condition. Which of the martyrs ever so cried out under the greatest sufferings? and can we imagine that the Lord of life and glory had less strength and fortitude than any of his servants? This could not be. We conclude, then, that he died in the stead of sinners; that their sins were imputed to him; and that God required him to feel his indignation. But he conquered when he fell. Sin and Satan were vanquished, and condemned; sinners were redeemed; and occasion was given for the rapturous song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" which will be sung by ransomed millions, to all eternity.

B. G.

Juvenile Department.

HISTORICAL ESSAYS.

No. XIII.

On the Corruption of Christianity in Britain, during the Reign of King John. A. D. 1199—1216.

In our introductory remarks to this essay, in the month of April last, we endeavoured to show the Anti-christian nature of Popery, by the contrast of it with Christianity in its purest state. The occurrences of this reign abundantly confirm the truth of those remarks.

Innocent III. who now filled the papal chair, was a prelate of great ability, and unbounded ambition, and having arrived at that dignity at the early age of thirty-seven, he had greater encouragement to devise, because he had greater hope of executing, a system of tyranny; and he was favoured in his object, as it respects England, which even then had attained a commanding station in the rank of nations, by the weak and contemptible character of John. To complete the usurpation of the see of Rome, it was necessary that its various agents should be entirely under its controul; and the better to effect this, Innocent determined to make them tributary, and, accordingly, imposed on them a tax of one-fortieth part of their revenues, on the pretence of a new crusade, aware that for so pious a purpose, it would ill become them to refuse.

The work of encroachment on the royal prerogatives soon commenced. Hubert, archbishop of Canterbury, by virtue of his legatine commission, ventured, in the absence of the king, and without his permission, to summon a meeting of all the English clergy, notwithstanding the remonstances of the chief Justiciary, —an innovation of a novel nature: yet dangerous as it might prove, it received not those marks of the king's displeasure which might have been expected.

The death, however, of the archbishop afforded a much more favourable opportunity for royal humiliation, and the advancement of clerical power. The canons of Christchurch, Canterbury, had the privilege of voting in the election of their archbishops. The growing power of the clergy so elated the younger among them, that they anxiously waited for the primate's death, and secretly met on the same night, and appointed Reginald, their subprior, as the successor, elevated him to the archiepiscopal throne, and dispatched him immediately to Rome for the papal confirmation. Reginald, intoxicated with his new honours, observed not that secrecy which had been enjoined on him, but tattled to every one of his errand, on his arrival on the Continent, and thus afforded the means of information at home, before the object of his journey could be accomplished.

The king was exasperated on hearing of this extraordinary proceeding; the suffragan bishops of the see, who were generally consulted on such occasions, were offended at the neglect of their privileges, the senior monks of Canterbury were not a little displeased at the temerity and assuming conduct of their juniors, and even the agents in the choice of Reginald, seeing he had manifested so much weakness and vanity, were ashamed of what they had done. John, who had good reason to fear that so fine an opportunity for ecclesiastical encroachment would not be lost, hastily resigned somewhat of his right, in merely informing the canons of Christchurch, privately, that they would greatly oblige him if they would make choice of the bishop of Norwich for their primate. The request was granted, but the suffragan bishops would not concur in the election, and accordingly sent an

agent to Rome, to remonstrate concerning the contempt with which they had been treated. The king and the canons forwarded twelve monks to plead their cause; and thus all parties virtually acknowledged the power of this great tribunal.

Innocent, that he might secure the disposal of this great dignity in future to the see of Rome, decided against the appointment both of Reginald and Norwich, and insisted, before the twelve representatives, on their chosing Cardinal Langton, who was peculiarly attached to the great see, on pain of excommunication. One only of their number had sufficient courage to oppose so flagrant an innovation.

The pope, in order to appease the king's indignation, endeavoured to amuse him by four pretty rings, accompanying the present with a letter explanatory of their invaluable properties, exhorting him to regard the instructions suggested by their *form*, their *number*, and their *matter*. What effect these conceits had on the weak mind of John we know not; but certain it is that he was greatly enraged at the insult offered to his dignity, and the inroad made on his power, and the monks of Christchurch were the first to feel the weight of his indignation. His threats against the clergy were inordinate, and it is probable the pope judged from the violence of his anger, that it was less likely to be lasting, and therefore persevered in enforcing the pretended rights of the church.

The first degree in the scale of punishments was to visit with an interdict, which Innocent artfully suspended for a time over the kingdom, but without effect, for not all the humble entreaties of the clergy, nor even their tears, could induce the king, by submission, to avert the dreaded calamity. John proceeded, on the contrary, to retaliation. He confiscated the estates of those who obeyed the pope, exiled the disobedient prelates, imprisoned the monks, particularly the friends of Langton, and moreover put into confinement the concubines of the clergy, which, awful to relate, were very numerous.

In this state of reciprocal hostility affairs remained for some years, until the pope inflicted his next punishment, excommunication, which had seldom failed of success with abler princes than John. It was no sooner pronounced, than the remaining bishops refused to act, and, to avoid the king's fury, stole out of the kingdom; and their example was followed by many of the nobility. John became alarmed; he requested a conference with Langton at Dover, consented to acknowledge him primate, to receive the clergy, and make them some compensation; terms which, though so humiliating, were refused. Complete compensation for all losses, &c. was demanded: a condition, probably, which if he had the inclination, he had not the ability to fulfil. The next step in papal discipline was the absolution of the subjects from their oaths of allegiance to the king, and the excommunication of every one who had intercourse with him; which also failing of success, it only remained to declare and execute the sentence of deposition. To pronounce the decree was easy, but to carry it into effect required an armed force. The pope applied to the King of France, promising him in return for his aid, the pardon of all his sins, great spiritual blessings, besides the possession of the kingdom of England; which last consideration, it is likely, induced him to assemble his troops. John immediately prepared to act on the defensive, and collected an army of 60,000 men.

Innocent aware, that should Philip prove victorious, he should have to treat with the conqueror for any advantages he sought from this quarrel, rather than with John, whose character was better suited to his purpose, instructed his legate, if possible, to contrive an accommodation. Two knights templars accordingly waited on the threatened king, represented to him his impious and perilous situation, and brought him to obedience on terms the most abject and ignominious. He consented to abide implicitly by the judgment of the pope, to acknowledge Langton primate, to re-

store and remunerate the exiled clergy and laity, and even to resign his kingdom to the church, as the surest means of evading the hostilities of France, whose forces were waiting for the signal to invade this kingdom.

John now declared, that of his own free will, and for the remission of his sins, and those of his family, he resigned his kingdom to God, St. Peter, and St. Paul, and to the pope, and his successors for ever, and agreed to hold it tributary to the *holy* see, by paying annually 1000 marks, and to show his sincerity actually submitted to do homage for his kingdom, according to all the degrading ceremonies of the time.

It was with difficulty, however, Philip could be prevailed on to abandon the hopeful undertaking of visiting England, for which he had undertaken so much trouble and expense; and had not John, roused to a little courage, succeeded in destroying at the time the French navy, it is not probable that even the anathemas of Rome would have deterred him from the enterprize.

The weakness and wickedness of the king at length led to the demand from his barons of Magna Charta, a glorious instrument, which his deplorable circumstances would not allow him to refuse. And although the pope was indignant at the privileges granted by the charter, contending that England was now his patrimony, and that therefore such grants could not be made without his consent, and well judging that its influence would render abortive all the measures which his policy had recently contrived for the future subjugation of the country; yet the charter was granted, and has ever since been the glory of Britain.

Such complicated trials, with others that followed in their train, dispirited the king, and finally ruined his constitution. He died in less than two years after.

This reign displays the nature and tendency of popery in the most undisguised manner. And if modern times have afforded no such illustrations, it is not to be attributed to any improvement in the system, or reformation in the spirit of its votaries; its doctrines are still the same, and the spirit only restrained by that very policy which then urged its manifestation, and its wicked discipline is even now displayed in less enlightened countries. Let the youthful reader be thankful that Britain is now the seat of religious liberty. H. S. A.

THE BIBLE ADVOCATE.

No. I. The argument from internal and external evidence combined. This the late Mr. Ryland used to call "the good old argument."

As I was born in a Christian land, and of Christian parents; and as I am a rational and immortal creature, it highly becomes me to give some account why I believe the Bible to be the word of God.

I have four grand and powerful arguments, which strongly induce me to believe that the Bible cannot be the invention of good men or angels, bad men or devils, but must be from God; viz. miracles, prophecies, the goodness of the doctrine, and the moral character of the penmen. All the miracles flow from Divine power; all the prophecies from Divine understanding; the goodness of the doctrine from Divine goodness; and the moral character of the penmen from Divine holiness.

Thus I see Christianity is built upon four grand pillars, viz. the Power, Understanding, Goodness, and Holiness of God: Divine Power is the source of all the miracles; Divine Understanding of all the prophecies; Divine Goodness of the goodness of the doctrine; and Divine Holiness of the moral character of the penmen.

I beg leave to propose a short, clear, and keen argument, to prove the divine inspiration and authority of the Holy Scriptures.

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were

writing it, saying, "Thus saith the Lord," when it was their own invention.

2. It could not be the invention of bad men or devils; for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell for all eternity.

3. Therefore I draw this conclusion, that the Bible must have been given by Divine Inspiration.

No. II. *The argument from the character and conduct of Judas Iscariot.*

Even the character and conduct of Judas Iscariot furnish us with a strong argument for the truth of the Gospel. How came it to pass that he first betrayed his Master, and then was so stung with remorse as to put an end to his own life by hanging himself? How came he thus to own himself guilty of the vilest sin, when in fact he knew that he had done an act of justice to the world, by freeing it from an impostor? For if Jesus was not really what he professed to be, he deserved all, and much more than what Judas was the means of bringing upon him. Now if there had been any base plot, any bad design, or any kind of imposture in the case, Judas, who had lived so long with Christ, who had even been intrusted with the bag, (which shows he was not treated with any reserve), and who was acquainted with his most private life, must certainly have known it; and if he had known of any blemish, he ought to have told it, and would have told it! duty to God, to his own character, and to the world, would have obliged him to it: but his silence in this respect gives the loudest witness to Christ's innocence; his death and damnation prove Christ's Divine authority.

No. III. *The argument from the harmony of the writers.*

"Whence but from heaven should men unskill'd in arts,
In diff'rent ages born—in different parts,
Weave such agreeing truths, or how or why,
Should all conspire to cheat us with a lie?
Unask'd their pains, ungrateful their advice,
Starving their gain, and martyrdom their price." DRYDEN.

To the Editors of the Baptist Magazine.

MY DEAR BRETHREN,

"This day is a day of trouble, and of rebuke, and of blasphemy."* While there are men in this country who dare even to revile the Saviour, and trample under foot the unspeakable gift of his word, I recommend it to the teachers of our charity-schools and of our Sunday-schools, to make the children acquainted with such arguments as the above extracts contain, which may serve for an antidote to the poison of infidelity.

Affectionately yours,

W. N.

Stepney, Oct. 16, 1819.

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* Isaiah xxxvii. 3.

Obituary.

MISS MARY ANN MANN,

Of Leighton Buzzard, Bedfordshire, aged 34.

SOME persons, on account of their splendid talents, are the idols of the world, and are worshipped both alive and dead; whilst others are but little known, except in their own domestic and social circles, and are in a few years entirely forgotten. In what a superior light will humble piety appear in the last great day, to some of those whom the world pronounced great and wise! Nothing is truly worthy of our regard but that which will then meet with the approbation of God. To be

holy will then be to be happy; and to be unholy, will be to be wretched and hopeless. How little do men consider that "the fashion of the world passeth away," but that he, and *only* "he, that doeth the will of God, abideth for ever!"

The subject of this memoir was called away in the midst of her days, from a scene of usefulness and honour. She was greatly admired and greatly beloved. O that she may be equally imitated.

She was born March 4, 1784, and brought up to the established religion, which she continued to profess until about her seventeenth year, when, having removed into the family of her uncle, Abraham Mann, Esq. of Clapham, Surry, she occasionally worshipped with the congregation under the ministry of the Rev. J. Philips; where her mind, through the agency of the Holy Spirit, was enlightened by divine truth. After much self-examination and deliberation, she became a member of the church.

About eight years ago her health required her to remove into the country, to try the effects of repose, and of her native air. Some time after this change of situation she was publicly baptized, and became a member of the church at Leighton Buzzard, under the pastoral care of the writer of this article, where her general deportment will not soon be forgotten. We hope that some of the benefits accruing to others from her example will spring up to life eternal.

From the time that she became a member of this church she attended all the means of grace; no weather nor ordinary indisposition detained her at home, summer or winter, from the prayer-meeting at seven o'clock on the morning of the Lord's-day, nor from the services of the remainder of it. She also attended on Monday and Friday evenings. She highly prized the means of grace; and was desirous of being more abundantly excited to the discharge of those relative duties, which, as a Christian, she piously fulfilled.

She visited the sick, and promoted their comfort. She sought out those who seemed declining from the path of duty, and exerted herself to restore them. She endeavoured to animate and encourage those who seemed dispirited, and loitering in the good way. She also took her share in instructing the adults in the Lancasterian school. But in the Sunday-school at her own place, her efforts were unceasing. The urbanity of her manners, the benevolence of her heart, and her patience towards the children under all the trials attendant on those labours of love, have embalmed her memory in the hearts of the rising generation.

In the midst of all these labours, the spirit that reigned within was more akin to heaven than earth; she was ripening for that better world, where "all the air is love." We could not for a time permit ourselves to think that we should lose her so soon; but our hopes were delusory. Her final sickness did not continue more than three months. When the sentence of dissolution was evidently passed, she felt, and lived, and spoke like an heir of the inheritance that passeth not away, eternal in the heavens.

At one time when I visited her, she said, "O Sir, I am glad to see you, to tell you how dear Jesus Christ is to me; and that, as I am perfectly satisfied with all his conduct towards me, I would not exchange my condition with that of any mortal." At another time she exclaimed, "It is not possible to speak of the divine goodness in terms adequate to its excellence. I have seen it; I admire it; I adore it." At another time, upon my saying that I was but just returned, and that I did not expect to see her again in the present world, her speech being reduced to a mere whisper, leaning on her pillow, she said, "O Sir, I had such a sight a few hours ago of the felicity of the unseen world, and my difficulty of breathing had at the same time so much increased, that I thought the period of my dissolution was arrived; but I am still here without a wish to go one moment sooner than my dear Lord shall appoint." She continued to speak thus nearly to the last.

This was Saturday evening; and on the ensuing morning about six o'clock, she asked for a little water, which cooled her mouth, and seemed to afford her great pleasure. After this she lay still, and said, "I am quite faint;" and without a struggle breathed but twice or thrice, and expired. Thus lived, and thus died, one of the best of women. She was interred in the family vault, in the church, on the following Friday; and on the Lord's-day afternoon the event was improved by a discourse delivered by her pastor, from Luke ii. 29, 30, to a crowded audience, many of whom came from other places of worship, to testify their esteem for her.

It was, as I have since been informed, her request, that if a sermon should be preached on account of her death, she might be kept out of sight, and the riches of divine grace only might be magnified, which had been manifested in the salvation of so great a sinner.

Leighton Buzzard.

Two letters are now before us. One of them, written by a minister, says, "She was one of the most eminent Christians for her age I ever knew. Her whole character was so seasoned with piety, that it was not possible to be long in her company without taking knowledge of her that she had been with Jesus." The other, written by the physician who attended her when she was last in London, says, "Too much cannot be said of the state of Miss Mann's mind. The sting of death was taken away: her eyes were within the veil; her mind was constantly stayed upon God; and she was kept in perfect peace." *

RECENT DEATH.

On Monday, October 11, died at Peckham, in the 61st year of his age, the Rev. Thomas Thomas. We request his surviving friends to favour us with a Memoir of this excellent man.

* A Correspondent informs us, that at some future day a more extended Memoir will probably be presented to the public of this excellent woman.

Editors.

Review.

Two Dissertations. The first, an Inquiry into the Kind of Evidence on which Men believe in the Christian Revelation, and how far Divine Wisdom appears in connecting Salvation with the Belief of a Testimony. The second, on the principal Design of the Law of Moses, and the Relation it bore to the Covenant made with Abraham. By William Innes, Minister of the Gospel. Pp. 175. 12mo. Hamilton.

The subjects of both these Dissertations are important. The first is peculiarly deserving of attention, and we thank Mr. Innes for bringing it forward, and giving us his sentiments upon it. He divides the Dissertation into two parts; and in the first he inquires, what the kind of evidence is on which men believe in Christianity as a divine revelation. Here he states what Christianity is—what it proposes to attain—and how it proposes to accomplish the ends it has in view.

After having given us a short account of the Christian system, he observes, that in order to promote the happiness of such a being as man, in his circumstances, it is obviously necessary, first, that his guilt should be pardoned; and, secondly, that his depraved nature

should be removed;—that a remedy is provided for both these evils;—that the difference between a man who reaps personal benefit from the Gospel, and one who does not, lies in this,—that the first *believes* what the scriptures testify respecting Jesus as the Saviour, and the other does not;—and that here comes forward the inquiry, "On what kind of evidence do men believe the revelation contained in the scriptures?" p. 7. In answering this question, Mr. Innes observes, that many able statements have been laid before the world, of the external evidence of Christianity; but he properly remarks, that it is not by this kind of evidence that Christianity becomes the religion of the cottage, or the workshop, or of the mass of the people; and that this evidence cannot be carried with any great effect into the heathen world. But he observes, that the gospel has an evidence to present, "which is accessible to all to whom the revelation itself is communicated;"—that on the ground of this evidence, the great body of Christians in all ages have received it;—that even in the days of the apostles it was often the case, that when miracles were wrought, belief did not follow; and when there was no display of miraculous agency, faith was produced; and that in the present day, the external evidence of Christianity is not sufficient to produce real faith; but true Christians are led to believe in the divine word, from something which they discover in the Bible itself. Many parts of the gospel system, he remarks, exhibit an internal evidence of their divine origin;

"But that which more than any thing else produces a conviction in the great body of Christians, of the divine truth of revelation, is its obvious accommodation to the circumstances, the character, and the wants of men—its bringing peace to the troubled conscience, under a sense of guilt, and placing the hope of pardon on so solid a foundation, while it points to that atonement which was made for sin by the Saviour of our fallen and guilty world," &c. p. 37.

In the second part of the Dissertation, which is an inquiry, "how far the Divine wisdom appears in connecting salvation with the belief of a testimony;" our author observes, that the gospel must be *believed* before the blessings which it holds out to men can be enjoyed; and that there is a peculiar wisdom in making "this simple operation of the mind, a belief of the divine testimony in the gospel, the medium of our restoration to the favour and enjoyment of God." p. 45, 46. Our author then states the effects which are produced by the gospel when *believed*, both on the understanding, and on the affections: and in p. 69, he makes a very important remark; that "wherever this belief of the truths contained in the Christian revelation is found, in whatever way it may have been produced, and whatever supposed deficiency there may be in the evidence on which, in the minds of the individuals, it rests; if the belief exists, the practical consequences are secured." Hence, he afterwards observes, there is a "grand radical distinction between true and false religion in the tendency of the respective systems:" p. 71; and he illustrates the tendency of eastern idolatry by dreadful examples from Dr. Buchanan, and the Abbe Dubois.

In this dissertation, though the design of Mr. Innes is to show that the plan of God's operations is both intelligible and wise, yet he by no means forgets the necessity of Divine influence. Speaking of faith, as requiste to enable the Christian to wield the sword of the Spirit, he says,

"And the Spirit of God," by *producing this faith in the mind*, gives this weapon that power by which the depravity of the will is subdued, by which the enmity of the heart is slain." p. 61, 62.

Our analysis is short, for our limits prevent us from going farther into Mr. Innes's reasonings; but as he has brought the subject forward to notice, we cannot resist the temptation of making a short observation or two upon it. On the principles already laid down, divine influence is prior to faith, and the cause from which it proceeds. It is the first link in the chain; it is that which disposes the mind to attend to the

declarations of the word of God, to consider their real nature, to observe the evidence which they exhibit of a divine origin, to believe them in consequence of the perception of this evidence, and to seek everlasting life in a humble reliance on the Lord Jesus Christ. We cordially admit the doctrine of divine influence, and the general process now described necessarily results from it. For the object of divine influence must be *the mind*; and the effect, a disposition to attend to the concerns of eternity in a manner it never did before. Hence two inferences naturally arise;—first, that it is the duty of the minister, and the missionary, to hold up to view the suitableness of the gospel to the state of man, and not to forget any striking proof of the divinity of the sacred record, because it is by the perception of some portion of this evidence that men are led to believe and live; and, secondly, that they must still remember their entire dependence for success on that divine influence which disposes the mind of the sinner *so* to attend, as to see *that* in the word of God which was *always there*, but which he neither perceived nor felt before. This is the practical result of every thing that can be urged on the present subject. The plainest preacher whom God sends to proclaim his truth, according to the extent of his abilities, proceeds in this track; and often with great success: the most learned and acute man that ever adorned the church, has no other path in which he can glorify God.

The second Dissertation is "on the principal design of the law of Moses, and the relation it bore to the covenant made with Abraham." It has a text at the beginning: whether it ever was a sermon or not, Mr. Innes does not tell us. The words are, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come." Gal. iii. 19. The Dissertation is short, and the subject is extensive; but we believe Mr. Innes is correct in his main design; and we wish that his observations on this subject may be extensively considered. We know that some good men draw very wrong conclusions from certain passages in the Epistle to the Galatians, through not attending to the drift of the apostle's reasoning. If these persons would become Mr. Innes's disciples, he would teach them a more excellent way.

In reading these Dissertations, we observed here and there a Scotticism, and we think a little condensation of expression would, in some places, be an improvement. When a second edition is called for, the worthy author will probably give the whole a revision. He always writes like a sensible good man, and though in every sentiment we may not exactly think with him, yet we sincerely respect both his talents and character.

A Discourse, the Substance of which was delivered at the Annual General Meeting of the Baptist Missionary Society in Bristol, Sept. 1818. *By John Foster.*

If one were now, for the first time, informed that the Almighty had created a world in every respect adapted to the continued existence and happiness of the intelligent beings he had formed to inhabit and enjoy it, no one would be disposed to imagine that they would fail to obey the command of God, or to use his gifts with gratitude and wisdom. Endowed with reason, and possessing no evil bias, disobedience would not be expected to be the act of such creatures, infelicity their condition, or death their doom.

But he, the work of whose fingers are the heavens, who ordained the moon and the stars, who made man a little lower than the angels, and who crowned him with glory and honour;—He made him to have dominion over the work of his hands, and put all things under his feet. But all this did not long preserve man from sinning. He disobeyed the mandate of the Creator, and was driven out of Eden into a wild of thorns and thistles, to eat his bread in the sweat of his face, until he returned to the earth whence he was taken. He transgressed, and found that the wages of sin is death. By the evil spirit sin was

introduced into our earth; and the infernal pestilence has not only infected the parents, but has tainted all the children. Since this hour of evil, there has not been one good; no, not one. The voice of Revelation declares, that the carnal mind is enmity against God, and that all have sinned and come short of his glory; while the eye of reason observes the universal disease of the human soul, and expects not moral perfection from any of the children of men. However astonishing, such is the character of human nature. We are not called to account for it; but it is our constant duty to obtain a cure for this plague ourselves, and to employ means, to the full extent of our ability, that others may be healed.

The Son of God has visited our world as the Physician of souls, telling us, that the whole need not a physician, but they who are sick; that he came not to call the righteous, but sinners to repentance; that he died the just for the unjust, to bring them to God; and that whosoever believeth in him shall not perish, but have eternal life. Now, it is the design of the sermon before us to produce powerful, combined, and persevering efforts, for the purpose of convincing all mankind that they are sick unto death; of announcing to them that there is one who is able and willing to heal them; and of inducing them to come to him that they may have life.

The text is taken from Judges v. 23.

The introduction is very striking and impressive, and naturally leads us on to the great objects of the whole discourse. Speaking of the conflicts of man with his brother in the savage wars of nations, and the general disregard of the worst and mightiest enemy—moral evil;

"Truly," says he, "it is a spectacle for the most malignant intelligences in the creation to exult over, that such creatures should be seeking glory in destructive conflicts with one another, while their most dreadful foe is invading them all. It is a spectacle of still darker character than that which would have been presented by opposed armed parties or legions, gallantly maintaining battle on the yet uncovered spaces of ground, while the universal deluge was rising."

This moral evil is most affectingly represented as having "invaded, robbed, polluted, chained, tormented, murdered the wide multitude of human souls."

Having alluded to the destroyers of our earth, such as Attila, Jenghis Khan, and Timur, and remarked that the ravages of sin are far more dreadful, he reminds us, that these human pests are soon removed, but that moral evil is a foe that has destroyed for ages past, is now in full operation, and will continue his work for ages to come.

How eloquently does this preacher summon us all to war against our adversary! We are told, that if any forms of sin may seem at a distance from us, all the moral evil in the world is acting against our Lord; and we are excited to astonishment at the fact that the Christian world generally should have so long neglected Missionary exertions.

As this discourse was delivered at the Anniversary of the Baptist Missionary Society, it was to be expected that the scene of the labours of its Missionaries would be particularly described, and this is most powerfully done. We cannot do justice to the delineation by any quotation our limits would admit: it must all be read; and by every holy and benevolent heart it will all be deeply felt, and the entire destruction of the evil it exhibits will be prayed for and attempted. Thus, our author shows how mighty is the enemy against which the servants of God are, in the present instance, summoned to his help.

"Who would not wish," says he, "that the effect of the pious indignation, and prayers, and inventive study, and subsidiary liberality of all good men, might be, as it were from heaven, to which this would all be an appeal, reflected in burning radiance to scorch here and there the extended array of idolatry, and at length to annihilate it?"

The discourse before us notices and refutes the opposition, and the infidel, selfish, and impious reasoning of the enemies of missions; and

especially of that to the East. These fierce, though by profession Christian advocates of paganism, would be severely punished, if they would read, and if their obdurate hearts could feel, this indignant reprehension of their errors in judgment, the cruel coldness of their hearts, and the wickedness of their actions.

The objections of cautious good men; of good men of small means; of good men absurdly justifying their inactivity by the decrees of God, as if they were intended to accomplish themselves, or to be accomplished without any human agency; (which senseless objection is completely destroyed;) and of those who pretend to be waiting for signals from heaven, to indicate when they are to arise "to the help of the Lord," are answered. Party spirit is noticed, as it should ever be, with strong reprehension; and love of money is denounced as a chief preventive of assistance to this good cause.

The preacher "having recounted some of those things which are most apt to prevent the assistance called for by an undertaking like that now presented," proceeds to suggest incitements to activity in so good a cause. The honour of being employed in such a work as the agent of God's most beneficent designs; the certainty that all contributions will be well applied; the astonishing abilities and laborious activity of the fraternity at Serampore; and the extensively grand and good results of this holy undertaking; are forcibly introduced and applied.

The language of this performance is peculiarly strong; but the style is too wordy and involved; the allusions are numerous, and not quite plain to general readers; the periods are too long; and every one who sits down to read it instantly perceives that it will require undistracted attention to understand its full meaning and mighty power. It is perhaps the most original production of the size in our language, on a theme than which none can be more interesting. Sermons so much above the general ability of mankind to understand sufficiently well to reap the full advantage of hearing them, it is not in the least needful to caution preachers to avoid, since there never, perhaps, were two men at any one time on the earth, who could have produced such a work.

Meditations on the Fall and Rising of St. Peter. By Edward Reynolds, late Lord Bishop of Norwich. A new Edition, with a Preface, and a Life of the Author;—and a Recommendation by R. Winter, D.D. 12mo. Boards. 74 pp. 3s.

Bishop Reynolds was born in the year 1599. He was one of the Assembly of Divines, at which time he was a Presbyterian minister; but at the Restoration he was made Bishop of Norwich, at which city he died in the year 1676. He wrote, among several other works, "Annotations on Ecclesiastes," which have been lately reprinted in octavo. He was a sound and judicious divine. The following is the recommendation of Dr. Winter, which exactly coincides with our own opinion.

"I have very great pleasure in complying with the request of my much esteemed friend, the Editor of this little Work, by assuring him thus publicly of my earnest wishes for its success. The theological views of Bishop Reynolds are so scripturally correct, his spirit so truly devotional, and his language, allowing for the age in which he lived, so chaste and energetic, that I most cordially recommend this very excellent treatise to general attention, and pray that the ends so well stated by the editor in the preface to this second edition may be accomplished in the hearts of many readers. Robert Winter."

We lament, on his own account, the abandonment of his religious friends by this excellent man. If, instead of being "spoken for to the king," he had resolved with the Shunammite to "dwell among his own people," and to enjoy the high privilege of being the companion of such men as Baxter, and Owen, and Manton, and Flavel, and Howe, and Henry, and many others whom "the time would fail us to mention," he would not only have possessed this inexpressible gratification, but he would have escaped the mortification of being looked upon

and treated as a speckled bird by the intolerant and irreligious prelates and clergy of Charles the Second.

The Resurrection of the Dead: a Sermon delivered at Saffron Walden. By the Rev. J. Wilkinson. 40 pp. 1s.

THE author remarks, that *the resurrection of the dead* is

"A subject which, in one view of it or another, is the common faith of all that profess Christianity. However wide their differences, or however near their approaches, upon other topics, here they stand on *common* ground. It is at once the centre around which they rally, and the focal point to which their hopes and their wishes converge. Nor is it a little to be wondered at, that such a subject should have so partial, and apparently so *accidental* a place in public discussions; and that among the few important topics of conversation, it should be so rarely admitted; while it has so happy, so divine a tendency to lessen the terrors of death; —while it carries forward our thoughts beyond a dissolving world,—while it teaches us to cherish, in delightful anticipation, the liveliest prospects of an approaching eternity,—and while it enables us to admit within the grasp of the mind a portion at least of the blessedness of that state which *shall never pass away.*"

In this sermon are discussed, not so much the evidences of the Resurrection, as "what ideas we are to attach to this doctrine, and what it is of man which is to be raised again from the dead." The reader, who has never heard or read any thing upon the question, will here find it critically treated, and will learn the result of the inquiries of the author, who has consulted the works of some of our most celebrated writers upon the subject.

A recent Instance of the Power of Divine Grace, exemplified in the Experience and happy Death of Anna Emery, late of Islington, near London, who, after a long and painful affliction, fell asleep in Jesus, Nov. 2, 1818, aged twelve Years and one Week. Sewed 6d.

A BRIEF account of this child having already appeared in our Magazine, we shall only insert the following extract:

"Although no apology can be necessary for the publication of the following memoir, it may not be improper to state, that a numerous body of Christian friends have urged its appearance with kind and earnest solicitations. They believe it would be useful to survivors, and particularly to the young; and with this sentiment the writer fully concurs, adding a fervent prayer that it may be attended with the divine blessing. A brief account has, indeed, already appeared in the Baptist Magazine for January 1819, but not such as to supersede the present narrative; because the issue of it in a separate form will facilitate its more extensive circulation, and has afforded the opportunity of recording some further interesting details."

LITERARY INTELLIGENCE,

Just Published.

The Spiritual Nature, and Scriptural Order, of Public Worship; a Sermon preached at the opening of Albion Chapel, Jersey, the 28th of October, 1819; containing a brief Statement of the Principles of Protestant Dissenters, and some Strictures on a Sermon preached by John, Lord Bishop of Sarum, at the Consecration of a New Church in the Island of Guernsey, the 6th of August, 1818. By Joseph Ivimey.

The Third and Fourth Volumes of Ward's View of the History, Literature, and Mythology of the Hindoos may shortly be expected. Two Volumes of this Work, including the Mythology of the Hindoos, are already before the Public. The Third Volume, now in the Press, we understand will contain a History of this People, selected entirely from Hindoo Materials, and a very copious Account of Manners and Customs, the State of the Arts, &c. The Fourth and last Volume will comprise a View of the ancient and present State of Hindoo Literature, Catalogue of the Works still extant on Philosophy, Astronomy, Law, Physic, Poetry, Mythology, &c. and a History of their Philosophy, arranged after the Manner of Enfield. The Work will be closed with an Address to the English Nation, on the Importance and Necessity of improving the mental and moral Condition of our Asiatic fellow-subjects.

Foreign and Domestic Intelligence.

VILLAGE EXERTIONS *CROWNED WITH SUCCESS.*

About three years since, the Rev. Henry Hawkins, accompanied by two of his friends, made a tour of inquiry into the state of the villages within a few miles round the station in which he has long laboured, and finding them utterly destitute of the means of instruction, they attempted to introduce Sunday-schools, and the preaching of the gospel, into several of the most populous of them, and for these purposes a room or a barn was rented in each village.

At Winstone, one of the villages above alluded to, the Sunday-school, which was supplied with teachers from Eastcoombs, increased rapidly, until the establishment of a parochial Sunday-school, under the patronage of the clergyman, and a baronet residing in the neighbourhood, which lessened the number of pupils. The glad tidings of salvation continued to awaken and preserve attention: and increasing congregations, accompanied by the conversion of several individuals, who have since been baptized, and added to the church at Eastcoombs, afforded evident marks of the Divine blessing on these efforts. Mr. Hawkins being thus encouraged, purchased and fitted up a barn at Winstone, at the moderate expense of £150. The opening of this rural place of worship, which took place on the 3d of September, was highly interesting. Mr. Opie Smith began with prayer; Mr. Burder, of Stroud, preached a most excellent sermon, from 2 Thess. ii. 16, "A good hope through grace;" and Mr. Thompson concluded with prayer. The afternoon service was commenced by the Rev. Mr. Dean, of the Copse; the Rev. D. White, of Cirencester, preached from John xii. 21, "Sir, we would see Jesus;" the application of which was particularly suitable to the circumstances of the congregation: the Rev. Mr. Wear preached in the evening. The collections made at the doors, and the subscriptions of several friends, were liberal; but there still remains a considerable deficiency, which the friends of their country, and the cause of Christ, are respectfully invited to assist in liquidating, in order to prevent the unpleasant necessity of Mr. Hawkins's leaving his own extended sphere of action, to make a personal application for such assistance. If a few of our churches would each remit a small donation to Mr. Opie Smith, of Bath, or to Mr. Hawkins, of Eastcoombs, it would be the means of preventing much expense, and many inconveniences, both of which are unavoidable in the case of a minister's leaving his flock to solicit the pecuniary aid of his friends. This will appear the more necessary when it is understood that there are several other villages depending on Mr. Hawkins's attention besides Winstone, the expenses of which form only a small part of the aggregate: these are Tunley, Water Lane, Poole, Daglingworth, Elcome, North Sirney, Tarlton, and Colesburn, which being central with respect to others, there are perhaps not fewer than twenty continually looking up to Mr. Hawkins, Mr. White, and Mr. Burder, for suitable supplies. Hitherto the Lord has helped and blessed their labours, and the success which has attended them will afford every encouragement to the pastors of Christian churches to go and do likewise; and will, it is hoped, urge the friends of the Baptist, and the Home Missionary Societies, to yet more extensive efforts for the best interests of their country, the church, and the world.

The scene on the day of the opening was of the most gratifying description; many poor persons being present, to whom, in these trying times, the consolations of the gospel were essentially needful, who had believed through grace, and were walking honourably and humbly in their Christian course, diffusing the truth, with its blessings, amongst their unenlightened neighbours. The presence of others who were known to be inquiring after the way of life; the transformation of the barn into a neat and comfortable place of worship; the union of different denominations; the attendance of the teachers and village preachers; were circumstances highly calculated to transport the worshippers in thought, in expectation, and desire, to that delightful period, when engagements like these shall terminate; when, the salvation of sinners having been accomplished, the labourer shall reap the reward of his toils, and his bliss be heightened by the society of the objects of his solicitude, through a happy eternity!

Brixton Hill, October 13, 1819.

My dear Sir,

I shall feel obliged by your inserting the foregoing in the Baptist Magazine for the 1st of November. The heavy expenses attending the exertions in the villages can only be defrayed by engaging the attention of the religious public, and of your friends in particular; and no medium is so well calculated to prepare them for those applications as our periodical publications. Your compliance will confer a favour on the church at Eastcoombs; and on, dear Sir,

Yours respectfully,
Thomas Thompson.

Rev. J. Ivimey.

MORAVIANS.

Great efforts are making by Christians of different denominations to aid the Missionary exertions of our Moravian brethren, whose unwearied labours among the heathen are so well known, but who, in consequence of calamitous events, are obliged to solicit the pecuniary assistance of their fellow Christians.—See Address of the London Association in aid of the Missions of the United Brethren, where there is a list of subscribers: J. W. Warren, Esq. Great Ormond-street, President; J. G. Lockett, Esq. Upper Conway-street, Treasurer; Rev. John Bull and John Clayton, Jun. Secretaries; also their "Periodical Accounts," and "Particulars respecting their Missions, Nos. 1, 2, 3, 4."

ASSOCIATIONS.

WELSH WESTERN ASSOCIATION,

Carmarthen, June 8—10.

On Tuesday afternoon, brother R. Williams, of Glyn-ceiriog, prayed; brethren J. Morgans, Narberth, and J. Reynolds, Middle-Mill, preached, (Col. i. 21, 22. Rev. v. 9.) In the evening, brother D. Davies, Aberduar, prayed; brethren J. Jones, Newtown, and D. Evans, Dolau, preached, (Psalm lxxxix. 14. Rev. ii. 1.)—Wednesday, brethren D. Jones, of Liverpool, and R. Edwards, Maesyberllan, preached, (1 Cor. iii. 8. 1 Cor. xv. 24.) Brother Ellis Evans, Denbighshire, prayed; brethren J. Thomas, Oxford, and J. Herring, Cardigan preached, (Isa. lv. 10, 11. Eph. i. 21.)—Brother J. James prayed; brethren W. Winterbotham, Horsley, and C. Evans, Anglesey, preached, (Acts xvi. 30, 31. 1 Tim. iii. 16.)—Brother T. Rippon, Edinburgh, prayed; brethren J. Thomas, and J. Harris, Swansea, preached, (Isa. liii. 10. Heb. xi. 8.)

Thursday morning, brother H. Davies, senior, prayed.

The churches in general enjoy peace and concord, and the Redeemer's interest, upon the whole, gains ground.

The Association was concluded in prayer by brother T. Symmons, London.

Clear increase since the last Association, 295.

The number of churches in this Association is 52.

The next Association is to be held at Rhydwilym, Carmarthenshire, on the second Wednesday and Thursday in June, 1820.

WILTS AND SOMERSET.

The Twenty-seventh Meeting of the Wilts and Somerset Association was held at Trowbridge, Sept. 29, 1819.—Brother Shoveller of Melksham preached in the morning from 1 Cor. i. 20.—Seymour of Bradford in the afternoon, from Colos. i. 28. and Porter of Bath in the evening, from Psalm l. 2. Brethren Winter, Phillips, Stevenson, Mitchell, and Edminson engaged in the other services. The next Association to be at Keynsham, on the Tuesday in the Easter Week, 1820; brother Stennett of Calne to preach; in case of failure brother Thresher of Crockerton.—Robert Edminson, Secretary.

ORDINATION.

CAERLEON,

MONMOUTHSHIRE.

Wednesday, July 28, D. Phillips, late of Abergavenny Academy, was ordained pastor of the Baptist church at Caerleon, in the county of Monmouth. At ten o'clock the service commenced by reading and prayer by the Rev. T. Harris, Pencrel; the Rev. W. Jones, Cardiff, delivered the introductory discourse, asked the usual questions, and received Mr. P.'s confession of faith; the Rev. J. Hier, Castletown, offered up the ordination prayer; the Rev. J. Jenkins, Hengoed, delivered the charge from Acts xx. 28; the Rev. J. James, Pontthy-

dysun, addressed the church from Phil. ii. 29; and the Rev. E. Jones, Llanmartin, (Calvinistic Methodist,) concluded in prayer.

The Rev. J. Morris of Newport, and the Rev. W. Edmonds of Tromont, preached the preceding evening, from 2 Tim. iii. 13. Col. iii. 16.

SUDDEN AND AWFUL DEATHS,

Communicated to us in a Letter signed Peter Tyler, Haddenham, Bucks.

In the month of August, 1818, as T. G——, a carpenter, was taking down an old building at H——, part of it fell on him, and so dreadfully bruised him, that he survived only three days. On the day of the fatal accident he jocosely observed, "I hope I shall not get killed to-day, nor while I live as I do."

Some years ago this man made pretensions to religion, and attended the preaching of the gospel at Aston Sandford, in order to gain an object on which his affections were placed. When this object was secured, he almost immediately addressed his wife in the following domineering language: "Remember, before we were married, *you* were master, but now *I'll* be master." From that time he very seldom attended any gospel ministry, nor suffered his wife. She was called about four years since to give an account of her conduct to him who says to his followers: "Fear not them which kill the body, but are not able to kill the soul"—"He that loveth father or mother more than me is not worthy of me"—"He that findeth his life shall lose it"—"Whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

On Lord's-day, May 9, 1819, four men retired into a field near Hartwell, Bucks, to regale themselves with two gallons of gin, which had been secreted for the purpose the preceding evening. Having nearly emptied the cask, all of them fell into an intoxicated sleep, from which *one* of the party awoke no more in the land of hope and forgiveness.

NEW ZEALAND CHIEFS.

The following letters were written by two New Zealand chiefs, who have lately left England to return to their native land.

JOSEPH TYSO.

Wallingford.

Baring, in the Downs, Jan. 16, 1819.

My dear Friend and Brother, Mr. Hassall,

I have been very ill since I received your letter, at Missionary House, and on board ship. Our ship got aground, and came back to Chatham, and put into dock, and we went to Brompton to lodgings very comfortable; and in a few days I better, and Mr. Bickersteth come to see me, and I in sick-bed. I quite rejoice to see him—I could not speak, my voice quite stop. When I in my bed sick, I look to Jesus. I pray to him to make me better and happy. I no fear death when I sick, because Jesus die for me, poor sinner. He gives me new heart. I no feel happy when on board ship. You told me one day you never learn bad language—suppose you learn bad language, I no love you: Christians no sware. When I came to England I began to pray to Jesus Christ to forgive me my sins, and make me happy.

Suppose I hear any body read the Bible, I quite rejoice. I go home to my own country, and tell my countryman what Jesus has done for my heart. Captain Lamb a very kind man. Thank you, for take care of me aboard. God bless you. Farewell.

Your affectionate friend,

THOMAS TOOI.

My dear Brother Friend Mr. Hassall,

I hope you very well; I very well myself. I pray Jesus Christ every night make me happy. I on board the Baring now; very big ship, three hundred convicts, besides sailors, soldiers, and passengers: in all, five hundred people. My heart very sorry. Three men flogged yesterday, all the same as [on board the] *Kangaroo. I no like to see it. I could not like to be flogged at all. Thank you, Mr. Hassall for your long sweet letter, only I can not read it [very well], yet Mr. Hall read it to me. I pray dear Jesus to learn [me] to read the book. How kind Missionary people pray for me every night, and all New Zealand men. My heart no quite good yet. I pray Jesus make it good. My heart most break, leave kind friends behind: Mr. Pratt, Mr. Bickersteth, and many kind friends. Never see them no more.

* Kangaroo. The vessel in which they sailed from New Holland.

Hope meet again in heaven, if I be good boy. I go home to my country, and learn to build house, and ship, and boat, and do as Englishman do, and worship Jesus Christ our Saviour. New Zealand † taboo, and New Zealand god, all nonsense. Englishman's God the true God. I pray to him, and have no more Mr. ‡ Coughee. I shall be very glad if you come and preach to New Zealandman. God bless you. Farewell.

TEETERREE.

N. B. Mr. Hassall is the son of a Missionary, who sailed in the ship Duff. He is come to England to receive instruction for the ministry, and intends to return to New Holland.

† Taboo. A ceremony by which New Zealanders make any thing sacred.

‡ A cough.

POOR-RATES.

MR. WILLS, King's Head, Poultry, informs us, that highly gratifying accounts are received of the benefits accruing to the industrious poor from letting to them land in small portions. It encourages industry, promotes virtuous habits, and is a blessing to the rising generation. Mr. Wills solicits information as to the comparative advantages of the spade and plough husbandry; the comparative produce of wheat, potatoes, &c. by the two systems; and modes of employment not interfering with present occupations; and urges attention to the Act "to amend the laws for the relief of the poor," authorizing parishes to rent land, for the purpose of letting it out in small portions.

Poetry.

PRAYER.

PRAYER is the soul's sincere desire,
Utter'd, or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
The watch-word at the gates of death;—
He enters heav'n with prayer.

Prayer is the contrite sinner's voice,
The turning from his ways;
While angels in their songs rejoice,
And cry, "Behold! he prays!"

In Prayer, on earth the saints are one;
They're one in word and mind;
When with the Father, and his Son,
Sweet fellowship they find.

O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of Prayer thyself hast trod;
Lord, teach us how to pray!

B. H. D.

THE CHRISTIAN MARINER.

"In your patience possess ye your Souls."—LUKE xxi. 19.

THE world's a sea of sins and woes,
Of tempests, floods, and storms;
But Jesus ev'ry trial knows,
And checks our false alarms.

"Why are you fearful, saints?" he cries,*
"The waves shall not o'erwhelm:
"To ME direct your weeping eyes;
"Your Saviour's at the helm.

"Be patient; tempests soon shall cease,
"And floods no more annoy;
"Possess your souls—in me is peace,
"Tranquillity and joy."

In thee, O Lord, our souls confide;
Dispel our guilty fears:
Make us each boist'rous storm outride,
And wipe away our tears.

Grant that at length we too may come
To mansions of the blest;
With Jesus find ourselves at home,
The port of endless rest.

September 18, 1819.

* Mark. iv. 40.

Erratum.—Page 466, Line 44, for *Corinthians*, read *Cerinthians.*

Irish Chronicle.

THE Committee of the Baptist Irish Society have been very desirous to establish native Irish Schools in the county of Cork, in some parts of which the Irish language is extensively and exclusively spoken. They have met with many difficulties in their attempts to accomplish this object, but begin to hope that their labours will be successful. The following extracts from the Journal of Mr. Wm. Thomas, one of their itinerants, are encouraging.

Kilfinnin, near Killmallock, Sept. 20, 1819.

I AM just returned from my inspection of the schools in the county of Cork. On my arrival at K. J. I found that the priest had denounced threatenings against the master of the school, and the parents who sent their children to it. In consequence of this, the master, through fear of his life, as he said, had discontinued the school, and returned the books, excepting three Irish Testaments. He kept one of these for himself, and gave the others to some of his friends, offering to pay me for them. I refused to take his money, telling him, that as they were so pleased with the Testament, I would undertake, on behalf of the Society, to make a present of them. He has committed three gospels to memory, and left off going to mass, as he tells me he has discovered the errors of popery. He is resolved to learn the whole book. He is an excellent schoolmaster, and a man of good character.

Three miles west of B. I visited the school at G. T. M. master. There are fifty-three names upon the list, and I found forty-four children in the school: eighteen were reading, and the rest spelling. Three could read well in the Irish Testament: there were five others who had been forbidden to continue. Many false reports had been in circulation respecting the Testament, and the design of establishing the free-school. The parents desired the children should read it over first before they committed any of it to memory, lest it should be of dangerous consequence; which accounts for no chapters having been repeated in this school. I endeavoured to remove their prejudices, and to allay their fears.

I next visited the school at D. four miles north-west of C. master W. F. I found sixty-five children in the school; thirteen of these were reading the scriptures. Catharine and Jane Wolf each repeated the whole Epistle to the Romans. Several others repeated from one to seven chapters. This school has been greatly opposed, but all is quiet at present. The master is a good man, and much respected.

In the school at B. four miles north-west of C. I found eighty-six children in the school, and one hundred and five on the lists. Of these, thirty were reading, and seven of them repeated from one to six chapters of the Gospel of John: the master, D. S. is very attentive to his duty. He was, some time since, summoned to appear before the Roman Catholic bishop and some of his priests, who wished him to teach their Catechism. He informed them, that as he taught none for the Society by which he was supported, he would teach none for them. He thinks but little of popery.

I visited the school at W. three miles west from C. There are but thirty on the list, twenty of whom were in the school. These are all the children of Protestants, as the priest had strictly forbidden his flock to send their children. I hope this opposition will soon give way. The master's name is J. C.: the improvement of the children is very creditable to him: eighteen of them repeated several chapters from the Gospel of Matthew, and the Epistle to the Romans. I hope that this account of the schools will meet the approbation of the Committee. The masters have persevered through great opposition; they are moral in their conduct, and devoted to their work. There are two others who have been recommended to me as well qualified for teaching Irish, whom, I hope, the Society will employ.

In the Sunday-school at Kilfinnin there is a boy, fourteen years of age, named C. H. whom I beg leave to recommend to the attention of the Committee. He has made a surprising progress in

learning, and evinces an uncommon capacity: he can learn and repeat perfectly a long chapter in the Testament in an hour's time. He frequently learns two chapters on a Lord's-day morning, and comes to school, and repeats them perfectly. He has no time on a week-day, as he is employed in gathering fuel on the mountains to dress their potatoes. He is an orphan, descended from a respectable but reduced family.

His eldest brother is a stay-maker, who attempts to support five of them by his labour, but they are very poor. He can repeat the Gospel of John, the Acts of the Apostles, and six chapters of one of the Epistles. I found this boy going to destruction, and took him to the Sunday school when I first came hither. He is now seriously inclined; and his answers to questions relating to the scriptures are highly gratifying. His attention to my lectures I hope proves him to be a lover of religion; and he has separated himself from the company of the other boys. It would be my earnest wish to take this boy under my own care, if I could afford to cloath and maintain him until he was better provided for. The Sunday-school is very useful, and I hope my labours here are not useless.

Mr. Thomas had many opportunities of preaching, while inspecting the schools in the county of Cork: he appears to have endured much fatigue, being obliged often to sleep in damp beds, and to put on his clothes quite wet, from the excessive rains, and not being able to get them dried.

Extracts from the Journal of Mr. M'Carthy, dated

Sept. 13, 1819.

After mentioning that since his last he had preached at Abbyliex, Waterford, Ballycumber, and Croggan, he adds, "On my way from the latter place, I was called into a house, where some Roman Catholics and Protestants were contending about what they called religion; and they requested me that I would give my opinion about the worship of angels, the power of the clergy, and the texts of scripture on which the papists build their opinion of purgatory. I took the opportunity of directing them all to the atonement of the Redeemer, and showed them the necessity of their becoming new creatures, through faith in Jesus Christ, or they could never inherit the kingdom of God. Both parties appeared to be pleased with the conversation, and I observed some of them were much affected.

"In my last I mentioned that a young woman, a Roman Catholic, had been lately converted. She has suffered greatly from the persecutions of her connections. She informed me that the priest had caused her father to take an oath that he would force his daughter to leave his house, if she would not promise him that she would forsake all the religious meetings. She informed her father, that however painful it would be for her to leave his house, yet rather than make such a promise she was determined to seek her bread by the labour of her hands."

Extract from the Journal of Mr. Keen, Newry.

To the Committee of the Baptist Irish Society.

Gentlemen,

Having just returned from an excursion of two months to Athlone and other parts of the country, I am anxious to forward an account of the places where I have preached. They are as follows:

Lord's-day, July 11, at Athlone.

Tuesday, —— 13, Ditto.

Thursday, —— 15, Preached at Ferbane, in the dwelling-house of Mr. J. Bagnale. Mr. B. is a zealous friend to the cause of the Redeemer in this county: through his exertions to obtain a congregation, there were, I suppose, about sixty hearers. I need not give you any account of the church there, as you are I believe in possession of more information respecting it, than I could communicate. I understood that the Society's school had received great injury from the opposition of the priest.

Lord's-day, July 18.—Preached twice at Athlone, and also on the evening of Tuesday the 20th.

Wednesday, 21.—Preached at Tullamore, in the house where Mr. M'Carthy resides and preaches. We had a congregation of about twenty, or twenty-four, persons.

Thursday, 22.—Preached at Rahue, morning and evening.

Lord's-day, 25.—Preached at Athlone; also on the evenings of Monday, Tuesday, and Wednesday.

Thursday, 29.—Preached in the town of Moate, eight miles from Athlone.

Friday evening, 30.—Preached again in Athlone. This was the sixth time I had preached in the town that week, yet I was gratified by hearing some of the people ask, if I was not going to preach again the next evening, (Saturday.)

Lord's-day, August 1.—Preached again in Athlone.

Tuesday evening, 3.—Preached at Egglish.

On Thursday, arrived at Thurles,

where I preached the following evening, and on Lord's-day twice, and also on Monday evening. Things are very discouraging at Thurles, the place is nearly sunk in popery, and the people seem destitute even of that curiosity which in most places exists. The Lord, however, is not altogether without witnesses even here.

Lord's-day, 15.—Preached in the Baptist meeting-house in the city of Waterford, and also on the following Tuesday, and again in the morning of the following Lord's-day; same day, in the evening, preached at Chuk-point, a small village on the banks of the river Suir, and about six miles from Waterford. We met for worship in the parlour of a friend's house, and had from sixty to seventy attentive hearers, who seemed much rejoiced at an opportunity of hearing the glad tidings of salvation. This is a place where the gospel is seldom preached, and consequently where the people are very anxious to hear it.

Lord's-day, 29.—Preached again in Athlone; as also on the evenings of Tuesday and Friday.

Lord's-day, September 5.—Took my leave of the people in Athlone, in order to return to my station in Newry. I am happy to inform the Committee, that there is a pleasing prospect of usefulness in Athlone. Brother Dunlop, who is preaching the gospel in the most effectual way, viz. by his judicious conduct and blameless walk, will, I hope, be the means of reviving the interest there. There is evidently a considerable spirit of hearing amongst many of the people of Athlone. The place of worship is much against the prosperity of the cause there; it is too small, and very damp. I left the people with considerable thankfulness and regret: the former, that I had visited them for a time, and the latter, that that time was so short. And I am sure these feelings were mutual. May the Lord prosper the exertions of the Society in that town! few places, I believe, need them more. I may add, for the information of the Committee, that the school in Athlone is doing well; the average attendance of children is from fifty to sixty. The master attends very closely to the instruction of the children.

Monday, 6.—On my return to Newry, I preached at Ferbane, and was sorry to learn that the Society's school in that town had been broken up, so that not more than three or four children were in it.

Tuesday, 7.—Preached at Rahue, from John iii. 16, to a little company of attentive hearers. I believe we found the Redeemer's promise fulfilled; "Where-ever two or three are gathered together in my name, there am I in the midst of them."

Lord's-day, 11.—Preached twice for the Rev. J. West, Swift's-alley, Dublin.

Thus I have given a faithful account of what I have been doing since leaving my station in Newry; during which time, brother Dunlop, in connexion with other ministers, has supplied the congregation in that place. I suppose he has forwarded his Journal to the Committee, of the labours of that time, and therefore I need not repeat what he has said. On my return here, the place was well attended, and from this time, during the winter, we shall have good congregations. The Committee will hear with satisfaction, that the Sunday-school is doing well. Surgeon Miller is actively employed in it, and has commenced meeting as many of the children as will attend of a Lord's-day evening, before the public service, for the purpose of reading the scriptures, and asking them questions. I have requested him to write some account of the Sunday-school, which you will have with this.

Begging an interest in your prayers, I remain, Gentlemen, your willing servant in the Gospel,

C. T. Keen.

Newry, Sept. 21, 1819.

To the Secretary of the Baptist Irish Society, London.

Newry, Sept. 21, 1819.

Dear Sir,

As you have frequently heard through our much-esteemed friend, Mr. Keen, an account of our religious affairs in this place, it will be unnecessary for me to say much on that subject, as he intends writing by the same conveyance. We can only say, that we feel truly grateful to our heavenly Father, and to your Society, for permitting him to remain so long among us; and though our limited circumstances prevented us from doing what we could have wished towards his support, yet we know that his labours have not been in vain in the Lord. We have had a few difficulties to encounter, respecting a convenient place of worship, but we must not be cast down on that account, as great is the *Truth*, and it *must* prevail.

Our school-room, which Mr. Keen occupies at present as a chapel, may be said to be hid in a corner, and of course our general attendance is but small; but you will be gratified to hear of the prosperity of our Sunday-school, which is the

only one of the kind in Newry. We have, since its commencement, eighteen months ago, about three hundred and fifty children on the books; but the general attendance at present is not more than one hundred and fifty, who are under the care of eight male, and four female teachers, all learning to read from ten till twelve o'clock; but in the afternoon, from four till six o'clock, about sixty of the older classes attend to read, and repeat portions of scripture given them on the preceding sabbath, and have them explained by way of question and answer. You would be delighted to hear the simplicity and correctness of their answers. For example, we had lately the third chapter of the Gospel by John, and began by asking, *Q.* Who came to converse with Jesus? *A.* Nicodemus. *Q.* What was he? *A.* A ruler of the Jews. *Q.* Had he any religion? *A.* Yes, he was a Pharisee. *Q.* What is a Pharisee? *A.* One who thinks his own religion the best, and will not worship God in company with any one who does not think as he does. *Q.* When did Nicodemus come to converse with Christ? *A.* At night. *Q.* Why could he not have come in the day time? *A.* Because the Jews had made a law, that if any one *took up with Christ*, they would put him out of the synagogue. *Q.* What is meant by putting him out of the synagogue? *A.* Excommunicating him. *Q.* But though the Jews might put a person away from the synagogue, could they also put him away from Christ? *A.* No, if he were a real Christian. *Q.* How do you know that? Is not excommunication a terrible thing? *A.* Yes, from Christ; but he says, My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. *Q.* Could not the devil take them from Christ? *A.* No; for Christ is stronger than the devil. *Q.* How do you know that? *A.* All power in heaven and in earth is given unto him. *Q.* What did Nicodemus say to Christ? *A.* He said that Christ was a teacher come from God. *Q.* How did he know that? *A.* By the miracles that Christ performed. *Q.* Where did Christ perform the first miracle? *A.* At a wedding. *Q.* Where? *A.* In Cana of Galilee, where he turned the water into wine.—This led us to take notice of some more of the miracles before we proceeded to speak about the new birth. But you will perceive from this specimen our general manner of proceeding. We have a very promising school at Ballynafern, about ten miles from Newry, where there is a small Baptist church established for several years, and which Mr. Keen visits occasionally: several of the Sunday scholars there have become members of the church.

Wishing you much of the Divine countenance and approbation in the good work in which you are engaged, believe me, dear Sir, your affectionate brother in Christ,

GEORGE MILLER.

From Mr. Dunlop.

Dublin, Sept. 21, 1819.

REVEREND SIR,

Since my last I have preached in Newry, Warrenpoint, and Ballanafern. The number that attend in Newry in summer, is small when compared with the attendance in winter; but even when the congregation is at ebb, the aspect of things there is of a more pleasurable character than what it has been formerly. The labours of Dr. Miller in the Sabbath-schools and in various other ways, is unremitted. At Warrenpoint I have preached the glorious gospel to people of four counties; namely, Down, Armagh, Monaghan, and Tyrone—to Episcopalians, Methodists, Covenanters, Burghers, Anti-Burghers, Kirk of Scotland folk, Independents, Baptists, and the avowed adherents of the Pope. At Ballanafern, nine miles from Newry, the attendance was great: as my estimation might not be correct, I shall transfer you that of the leading man in that congregation; namely, 300 persons. Arianism and Socinianism are lamentably prevalent in the northern counties of Ireland. O that the Lord may raise up, and send out, sons of thunder to preach the unsearchable perfection of Christ there.

I am yours, truly,

ROBERT DUNLOP.

The Committee will be greatly obliged to any Ministers who will make congregational or other Collections for them, as the Funds of the Society will soon be expended.

Missionary Herald.

BAPTIST MISSION.

ANNUAL MEETING

OF THE

SOCIETY.

In conformity with the notice inserted in our Number for September, the twenty-seventh Anniversary of the Baptist Missionary Society was held at the Rev. T. Edmonds's Meeting-house, Cambridge, on Wednesday and Thursday, the 6th and 7th of October. As no meeting of this description had ever been held before in this part of the country, much interest was excited. The congregations were large and attentive; a spirit of affectionate seriousness appeared to pervade all the meetings, both public and private; and business of peculiar delicacy and importance was transacted with a degree of unanimity which has never been surpassed in the annals of the Society.

A preparatory lecture was preached on Tuesday evening by Dr. Ryland, from 1 Chron. xxix. 10—18. Prayer was offered at the commencement by Mr. Winterbotham of Horsley; and at the close by Mr. Dyer of Reading.

While the Committee were engaged in transacting business on Wednesday morning, a number of ministers and other friends met for prayer at the meeting-house. At eleven, public service began with reading the scriptures and prayer by Mr. Hinton of Oxford. Mr. Robert Hall preached a most impressive discourse from Isa. xxxii. 13—15; in which he dwelt with much emphasis upon the absolute necessity of the influences of the Holy Spirit to render Missionary exertions effectual: and Dr. Newman of Stepney, concluded. Mr. Hall has been very earnestly solicited by the Society to publish his sermon; and we cannot but hope that he will feel it a duty to comply with the request. In the evening, after prayer by Mr. Kinghorn of Norwich, an interesting sermon was preached by Mr. Ward, from Serampore, founded on Ps. lxxii. 17. *Men shall be blessed in him; all nations shall call him blessed.* Mr. W. closed the service in prayer.

It has never been customary to make collections on these occasions, but the liberality of the congregation led them to propose a variation from the regular course in this respect, and the sum of £81 10*s.* was received at the doors, besides a donation of £20 from a generous individual, by the hands of Mr. Edmonds.

The public meeting for the transaction of business commenced on Thursday morning at half-past ten. Benjamin Shaw, Esq. was called to the chair; and after prayer had been offered by Mr. Coles of Bourton, a Report of the proceedings of the Society during the past year was read by the Junior Secretary. Besides presenting a copious summary of intelligence from the various Missionary Stations, this Report communicated, under the head of "Internal Management," the result of the deliberations of the Committee on the seventh Resolution of the last Annual Meeting (see P. A. XXXIII. p. 344.) The Committee have thought it best to recommend that the fourth, fifth, and sixth Rules of the Plan of the Society agreed on at Oxford, Jan. 1, 1817, (see P. A. XXXII. p. 245.) should be rescinded; and that in lieu thereof, it be enacted, that the Annual Meeting shall be held in June—that the Committee consist of fifty members, a proportion of whom shall go out yearly—and that a Central Committee, open to the attendance of any Member of the General Committee, shall meet monthly in London, for the dispatch of business.

After the Report had been read, it was moved by Joseph Gutteridge, Esq. seconded by W. B. Gurney, Esq. and

Resolved unanimously,

I. That the Report now read be received and printed under the direction of the

Committee, together with the List of Subscriptions and Collections for the past year, for the use of the Members of the Society.

On the motion of Ebenezer Foster, Esq. seconded by Richard Foster, jun. Esq.

It was resolved unanimously,

II. That the thanks of the Society be presented to Mr. King, the Treasurer, for his past services; and that Mr. King and Mr. Burls be requested to act as joint Treasurers for the year ensuing.

It was moved by Rev. Joseph Ivimey, seconded by Rev. Joseph Kinghorn, and Resolved unanimously,

III. That the thanks of the Society be presented to Dr. Ryland and Mr. Dyer, the Secretaries, for their past services; and that they be requested to continue them another year.

On the motion of Rev. F. A. Cox, seconded by Rev. Thomas Blundell,

It was resolved unanimously,

IV. That the thanks of the Society be presented to Thomas Potts and J. C. Gotch, Esqrs. Auditors of Accounts; and that they be requested to act in the same capacity for the ensuing year.

After the Secretaries had severally expressed their willingness to serve the Society, it was moved by Rev. William Winterbotham, seconded by Rev. John Saffery, and

Resolved unanimously,

V. That the suggestions contained in the Report relative to the internal management of the Society be adopted, and form henceforth a part of its constitution.

On the motion of Rev. William Gray, seconded by Rev. William Anderson,

It was resolved unanimously,

VI. That the thanks of the Society be presented to the Committee for their services; and that the following gentlemen constitute the Committee for the year ensuing:

Anderson, Rev. Christopher, Edinburgh
Barclay, Rev. George, Kilwinning
Birt, Rev. Isa. Birmingham
Birt, Rev. John, Hull
Blundell, Rev. Thomas, Northampton
Coles, Rev. Thomas, Bourton
Cox, Rev. F. A. Hackney
Deakin, John, Esq. Birmingham
Deakin, James, Esq. Glasgow
Dent, Mr. Joseph, Milton
Edmonds, Rev. Thomas, Cambridge
Fawcett, Rev. John, Ewood Hall
Fisher, Rev. Moses, Liverpool
Gregory, Olinthus, LL.D. Woolwich
Griffin, Rev. Thomas, London
Gurney, W. B. Esq. London
Gutteridge, Joseph, Esq. London
Hall, Rev. Robert, Leicester
Hall, Rev. J. K. Kettering
Hall, Joseph, Esq. Northampton
Hanson, Joseph, Esq. Hammersmith
Hinton, Rev. James, Oxford
Hobson, Mr. James, Kettering
Hoby, Rev. James, London
Hogg, Rev. Reynold, Kimbolton
Hughes, Rev. Joseph, Battersea
Innes, Rev. William, Edinburgh
Ivimey, Rev. Joseph, London
Jarman, Rev. John, Nottingham
Kinghorn, Rev. Joseph, Norwich
Lomax, Mr. James, Nottingham
Marshall, John, Esq. London
Morgan, Rev. Thomas, Birmingham
Newman, Rev. W. D. D. Stepney
Nicholls, Rev. W. Long Collingham
Page, Rev. Henry, Worcester
Palmer, Rev. John, Shrewsbury
Potts, Thomas, Esq. Birmingham
Prance, William, Esq. Plymouth
Ragsdell, Rev. William, Thrapstone
Saffery, Rev. John, Salisbury
Shaw, Benjamin, Esq. London
Smith, John James, Esq. Watford
Steadman, Rev. William, D. D. Bradford
Stock, J. E. M. D. Bristol
Thomas, Rev. Micah, Abergavenny
Tomkins, William, Esq. Abingdon
Wilson, Mr. William, Olney
Winterbotham, Rev. William, Horsley
Yates, Mr. John, Leicester.

It was moved by Rev. Dr. Ryland, seconded by Rev. Mr. Dyer, and

Resolved unanimously,

VII. That the following Members of the General Committee be requested to act, with the Treasurers and Secretaries, as a Central Committee for the year ensuing

Blundell, Rev. Thomas
Coles, Rev. Thomas
Cox. Rev. F. A.
Edmonds, Rev. Thomas
Gregory, Dr. O.
Griffin, Rev. Thomas
Gurney, W. B. Esq.
Gutteridge, Joseph, Esq.
Hall, Rev. R.
Hall, Rev. J. K.
Hanson, Joseph, Esq.
Hinton, Rev. James
Hoby, Rev. James
Hughes, Rev. Joseph
Ivimey, Rev. Joseph
Marshall, John, Esq.
Newman, Rev. Dr.
Saffery, Rev. John
Shaw, Benjamin, Esq.
Smith, J. J. Esq.
Winterbotham, Rev. W.

On the motion of the Rev. William

Ward from Serampore, seconded by Rev. William Ragsdell,
It was resolved unanimously,

VIII. That the thanks of this Meeting be presented to the different Auxiliary Societies throughout the United Kingdom, for their liberal aid, and that it be recommended to the friends of the Mission to promote the formation of such Societies wherever it may be found practicable.

It was moved by Rev. James Hinton, seconded by Joseph Hall, Esq. and Resolved unanimously,

IX. That the Annual Meeting of this Society, which has usually been held in October, shall be held next year in London, on Wednesday, June the 21st.

On the motion of Rev. Robert Hall, seconded by Rev. J. K. Hall,
It was resolved unanimously,

X. That the thanks of this meeting be presented to Benjamin Shaw, Esq. for his kindness in presiding on the present occasion. In acknowledging this vote, the Chairman took occasion to repeat the sentiments which had previously been expressed respecting Mr. Hall's discourse, and the Meeting immediately appointed a deputation to solicit its publication, as already stated. This interesting service was closed by prayer and praise.

DACCA.

THE following Letters from this Station have lately been received at Serampore.

Chittagong, August 25, 1818.

WE have five new visitors of the Sutya-gooroo's followers upon inquiry now with us. I expect to baptize two very hopeful young men, one a common Hindoo, and the other one of the Sutya-gooroo's people about the beginning of next month. The head Nuwab of Dacca sent a man to request a visit from me a few days ago, but I was too ill to talk much; therefore sent brother Rama-Prusada with my apology, and promise to wait upon him when better; our brother was received very politely, and had above an hour and a half's conversation with him upon the plan of salvation through Jesus Christ; and what appeared rather singular, not a hint respecting the false prophet dropped from his Highness's lips. I instructed Rama-Prusada not to introduce his name, but to confine himself to the scriptures, unless the Nuwab brought the impostor on the carpet himself. He is to send his English interpreter in a few days to introduce me,

Dacca, September 20, 1818.

YOU perhaps may call to memory a short account in one of my letters of the past year, of a promising young man of the Catholic faith, a Portuguese, who was seduced away from the school by the priests and his father, in consequence of his attachment to the scriptures and increasing knowledge of divine things; also his younger brother, a pleasing lad, about twelve years old, was carried away with him, and continued absent for nearly a year. But what scheme can you conceive the priest fixed on, when neither threats nor promises could draw him? He provided him a young wife, made him confess his sins, do penance, but received eight rupees for performing the marriage ceremony! See the end; the word and love of Christ took root in the heart of this young man, which he also continued to press home upon his young wife's mind, (who was brought up from her infancy by the priest,) with, I trust, the desired success; the result was, the conversion of both; which the young man could no longer conceal, but called upon me about two months ago, in a state of deep sorrow, for having suffered himself to be seduced from the Lord, and entreated a friendship with me again. An account of his convictions during the period of his absence proved very affecting indeed, and had sincerity, as proceeding from the renewed heart in all its child-like native simplicity, stamped upon every sentence.

When his father observed the change in the son and wife, which was too evident to be passed unnoticed, as also his constant attendance on the means, he took him to task about four days ago, and asked if he intended to become a "*kafur,*"* an "*Anabaptist,*" and give up the holy religion of his forefathers? To which the young man mildly replied, that he was answerable to God only for his religion, and that the truth was to be found in the written word alone, which he was determined to follow, and risk every consequence, depending upon Christ for support.

The above, with many other answers, rather tended to irritate than appease the father, who declared, in a rage, that he should quit the house the next morning with nothing more than the clothes he had on, and that his wife should be separated from him. The young man's feelings were roused at the latter part of the threat, to which he replied, (upon remembering the words of our Lord, "He that loveth father, or mother, or wife, &c.")

* A blasphemer.

I shall now put the question to her, my father, in your own presence, viz. whether she be willing to follow the Lord with me, or continue a Catholic with you, and if she agrees to the former you cannot keep her from me, as in this case, the laws of God and man are on my side; but if she declares her resolution to forsake me, because I have chosen Christ as my portion, I pledge myself to you, that I shall separate without a sigh, and never more trouble either her or you. Upon this declaration, the question was put by the husband, Are you willing to put in your lot with me, and embrace the truth, or continue where you are with my father? To which the young woman replied, (who heard all that took place from the beginning,) that she was willing to follow the Lord, and go with her husband. This reply enraged the father to the last degree, (who seemed to be prepared for it, having called a party of Catholic friends to his assistance beforehand,) and upon hearing of it he rushed upon the young man, tore off his clothes, and then seized a large club, with which he struck him severely: the lad attempted to run out, but one of the Catholic brotherhood seized him about the body, which the former mistook for a friendly interference to save him from his father; but instead of this, he held him fast, until he received some severe blows of the club on the side; but being strong, he made an effort, got clear, and escaped into my house half naked, and nearly doubled together with a blow on the side. This took place between ten and eleven o'clock last Tuesday night. We afforded him protection, and need I say, my dear Pastor, rejoiced over this young champion in the cause of salvation.

I recommended him, as the first thing, to snatch his wife out of the fire, which he happily effected a little before day-light the next morning, at no small risk; for his mother, a stout masculine woman, happening to be awake, overheard the young woman going out, (as they lived in the same house,) pursued, and overtook her on the road, where she beat her severely. I have placed them with Solomon, who lives over the Persian school-room, in a little place that I gave him during his residence here, and which will answer for this promising young man and his wife, (and save them house-rent,) after Solomon's departure hence. Now, as to this new and gratifying acquisition in a place like Dacca, I have to apply to you for advice, and some small pecuniary assistance, sincerely trusting that the latter will not be misapplied, nor the application appear premature, after the proof which this young man has given of his attachment to the Saviour and his interest.

He is twenty-two years old, has been married about ten months, is smart, steady, communicative, and intelligent; got off a pretty large portion of the scriptures by memory during the two periods in which he attended the school, as likewise instruction from his constant attendance under the means, (when able to attend.) He is a tolerable English scholar for a native, and writes an elegant hand, which would prove a means of supporting him amply in a public office.

But what appears most encouraging, he reads and writes the Bengalee language well, and understands, as well as speaks fluently, the various provincial dialects of these parts; therefore it would appear as if the Lord had already prepared him to set about the good work of winning souls. I shall, however, wait your answer, and take the liberty of allowing him ten rupees a month, until I hear from you; as the nature of the case, which is so closely connected with the honour and interests of the cause, calls upon us for aid. I omitted to mention, that he was wholly depending upon his father.

I think of receiving him about the end of the month; and himself, wife, and a few of the Sutya-gooroo's people will be baptized with them about the end of the next, should the Lord please to continue us.

ALLAHABAD.

Letter from Mr. Mackintosh to Mr. Ward, dated

Allahabad, Aug. 12, 1818.

In our going about we have had most attentive hearers at times: whilst we have imparted to them the fulness and riches of our dear Redeemer. A Hindoo of the rajpoot cast, in January last, got a written copy from me of a catechism with the exposition of the Ten Commandments in kythee characters, (some copies of which I had got written out to distribute.) He came a few days ago, and opened a wax cloth, and took this book out, and read to me with animation and delight, and said, he was much opposed by his countrymen for reading and setting such a store on it. This man has shown us a great attachment, and has attended a few times our worship. At a fair lately, where I read and exhorted a crowd who got round me, this rajpoot kept close to me. The Serjeant-Major

of the artillery company here was kind enough to open his door on the 19th of July, and I had the pleasure of meeting fifteen men and women for divine worship. This being a convenient place, I have carried on the worship here on a Sunday evening; nearly the same numbers attend. Through the exertions of brother Ford, we have obtained a separate place in the garrison lately, where I have had the pleasure to carry on the means of grace the two last Sundays, at ten o'clock, A. M. This place serves brother F. (who is a matross in the artillery,) to keep a little school for children belonging to various European soldiers in the fort. We intend to carry on the meetings here also on Wednesday evenings. God is pleased to send the axe here now; numbers are hewn down daily by the stroke of death, although we have not seen a more mild and promising season than this since I have been here, for we have abundance of rain and a goodly prospect; but it is closing on the sight of many. Sometimes I have been interrogated by the Hindoos, Could you not devise something for the mitigation of this mortality? I tell them, No doubt but by your cleaving to the idols, and forsaking the true God, you have incurred this plague. One man replied, We have had more deaths since you came than before. I said, You are more culpable now, after hearing the truth, for refusing to embrace it. The brahmuns are now very busy in imposing upon the inhabitants, by exacting offerings to satisfy Bhuvanee or Kalee. They often send a man to beat a drum through the streets to draw the attention of the people, and then with a loud voice enjoin them to present so many pice, cowries, or flour, to the goddess, to have the plague removed. As for drowning Hindoos at the junction of the two rivers, no one seems to care to prevent these shocking instances of self-murder. "Arise, O Lord, let not man prevail; let the heathen be judged in thy sight; put them in fear, O Lord, that the nations may know themselves to be but men."

DELHI.

From Mr. Thompson to Mr. Ward, dated Delhi, July 29, 1818.

WHILE I am writing this, the city is suffering exceedingly from the cholera morbus, that awful scourge of the present times. It has but recently visited this place, and commenced in the palace or fort of Selim-gurh, taking away at once three males and two females of the royal family. The people, without distinction of age, cast, or constitution, are dying in the most sudden manner. Among other instances, a shopkeeper having just handed an article to a purchaser, before he could withdraw his arm, was seized with a fit of retching, fell on the ground, and before any aid could be afforded, died. A respectable reader of the koran having, only a few hours before, concluded the reading of the last chapter, fell down through the violence of the fit, and immediately died. Merchants, the most wealthy, and in apparent health, have died in like manner; and from an early hour in the morning to nine or ten at night are the unhappy victims of this disorder carried under our windows to be burned or buried: about a dozen times daily are we assailed with the doleful cries of "Rama nam suth hy, Govinda nam suth hy, Bhagvut nam suth hy."* Many have recourse to amulets. (I have recommended the 91st Psalm as the best amulet, and faith in its truths as the only safeguard.) The Hindoos went yesterday in vast numbers to some temple, and offered bloody sacrifices; and crowds visit the river with opium for the temple and gram for the fish.

I intended in my last to reply at large to your query respecting a journey among the Shikhs, and shall now do so. It must be undertaken in the months of December and January, and should not last more than six weeks. Besides the Shikh scriptures and tracts, it will be necessary, to render the journey more efficient, that I should have speedily sent up to me a good supply of Hindee and Bruj scriptures, scripture selections, and tracts of all kinds, as I have not more than eight or ten scripture selections, and five or six Bruj gospels at present, and no Hindee, tracts excepted, Persian, Arabic, Hindoost'hanee, Cashmiree, I have enough of, but not above sixteen or twenty of your large Persian pamphlets; this being very explanatory, is much esteemed both by Hindoos and Musulmans: and I must request an ample supply of this. But in case the visit to the Shikhs should not take up six weeks, I should like to go into Juyapoora; this I mention, not as doubting your approbation, but as a hint to send up even the unfinished gospel (if not concluded) in the Juya-poora language, both for dissemination and the advantage of local information respecting the language, style, &c. of the translation. If

* *The names of Rama, &c are true, (that is, efficacious.)*

to this were added a few gospels in the languages of all the neighbouring states and provinces, the same ends might be answered, as opportunity offered. I have papers by me containing corrections, &c. of upwards of half of St. Matthew's gospel, made four years ago; but observing that you had a revised translation in the scripture selection, and thinking that much of what I might have to suggest would be anticipated, I neither continued my labour (for it was indeed a labour) nor forwarded what I had prepared. Imagining that you would not have published any part of the New Testament but in the style of the edition under correction, I intended not to rest till I had gone through it and the Pentateuch; but was discouraged at seeing a revised version, because it rendered my labour useless, and I did not know but that the same had been done to both volumes of the Hindee scriptures. I have lately had a number of visitors, Shikhs, Cashmirians, Viragees, Moluvees, and others; to some I have given, and to others lent small portions or entire volumes of the scriptures. A pundit having been recommended by a gentleman to visit me, was much gratified with the scripture selection, and his brother being ready to depart for Juya-poora, called to obtain a book or two for his friends. I embraced this opportunity, as I found the man could give a good reason for professing to love our scriptures, of sending Hindee scripture selections, Pentateuchs, tracts, and hymn-books, and Bruj gospels into that kingdom. I also gave a few Persian and Hindoost'hanee gospels. A Cashmirian (Hindoo) who has read the koran through, and is a very apt Arabic scholar, took some of the scriptures and your pamphlet in Persian to read. The Churun-dasee viragee mentioned in my last, has since visited me frequently, reading and conversing about the word of God, having obtained the book of Job, the Psalms, Proverbs, &c. in Hindee. Brahmuns, pundits, and others whom I have conversed with at the ghat, have called again and again for the word of God in Hindee.

July 31st. Oh! the multitudes that are dying hourly! Yesterday 25 were carried past our house, and only a fourth or a fifth of the dead come this way. The emperor, affected to the last degree for his subjects, repaired yesterday morning to the chief musjid, in order to avert the wrath gone forth amongst all descriptions of people. My soul hourly weeps for the miseries of this people; but alas! of what avail is it? I mourn alike for their unbelief and hardness of heart, that they will not make Jehovah, who is my God, their refuge. The dead alone seem to feel the stroke, the living lay it not to heart; therefore it is, that such dreadful judgments cannot be improved by the servants of God to the spiritual advantage of this sinful, this unhappy people. Though I have a few who attend the preaching of the word, I feel myself to be amongst a people spiritually dead: and this is a constant grief to me; it sinks my spirits every time I begin to prepare for my public ministrations. O when will they give proof by their conversation and life that they are born from on high? They hear, it is true, the voice of the Son of Man in his word, but lamentably want its quickening life-giving influence, calling them, converting them, and leading them from the city of destruction to the Jerusalem above. We wish much to be amongst a spiritual people, but this privilege is withheld. To desert our post for comforts would be no less a sin than it would be the surest way to forego them. He gave them their desires, but sent leanness into their souls. Therefore we shall wait till we hear the voice of the turtle in our own land, even in our solitary habitation.

SAMARANG.

THE Friends of the Society have been aware that the health of Mr. Phillips has been much interrupted of late. We have now the painful task of informing them, that his indisposition has increased to such a degree as to render it necessary for him to return to England, at least for a time. The following Letter, addressed to Dr. Ryland, will so fully explain the particulars connected with this afflictive providence, as to render any farther introduction unnecessary.

Ship Broxbournebury, off Portland, October 3, 1818.

I AM sensible that you will be surprised and concerned at receiving a letter from me, dated at this place; I too am concerned, and that deeply, that the dispensations of the Almighty have rendered it necessary for me to leave that station, in which I had earnestly hoped to have la-

boured long and diligently in the glorious service of my Redeemer and King.

However painful it may be for you to be apprized of the event, I yet feel a degree of pleasure in communicating to you, as the father of the Mission, a statement of the circumstances in which I have been placed, and which have induced me thus to return to my native land, as I hope they will satisfactorily prove that I have not without very urgent reasons in part relinquished my pursuits.

Till the month of July, 1818, my health was upon the whole very good, and I was able to pursue my studies with some degree of success; but a fever, which attacked me about that time, seems to have given such a shock to my constitution, as renders doubtful my prospects of ever enjoying health again. While suffering from the debility occasioned by this fever, a cold settled on my lungs, attended by a cough, which decreased my strength, and gave my friends the first alarm of my approaching disease. By adhering strictly to the advice of the medical man who attended me, I was partly restored, and was enabled to proceed in my work. On my first arrival at Samarang, when in good health, I applied for the situation of English teacher in the Dutch military school, which was about to be established at that place. I was induced to make the application partly because the salary would lessen the burden of expense which the Society had to bear, and partly because the appointment would secure me the privilege of remaining in the country. At the period so critical to my health, to which I have alluded, my regular appointment to this station arrived, and I soon sunk under the additional employment which it brought me. I was advised to try the effect of a change of place, and a temporary intermission of my studies. Accordingly I obtained leave of absence from the school, and went to Pakalongan, a village about sixty-four miles west from Samarang, where I was hospitably entertained at the house of an English gentleman, whose kindness I had felt on a former occasion.

While at that place, I rapidly recovered my strength, my cough abated, and my profuse nightly perspirations began to decrease. I returned after a month's absence, and resumed my labours with an injudicious ardour. My old symptoms soon returned with increased violence, and my lungs were so sensibly affected, that by the beginning of March, this year, I was obliged to desist from my work altogether. Blisters were applied in vain to relieve the oppression at my breast, and all the medicines I took were incapable of stopping the progress of my disease, which, by the concurrent opinion of four medical men, was pronounced a consumption. As the only probable means of recovery left, they advised a sea voyage of some length, as they assured me the disease had taken such hold of my constitution, that nothing but a long cessation from my studies, and a total change of climate, appeared likely to conduce to the preservation of my life.

Many obstacles, which I then thought insurmountable, seemed to prevent my acquiescence in this plan. My dear Mrs. Phillips had but just been delivered of a daughter, and my mind shrunk from the idea of undertaking a voyage with her and her infant in so tender a state. The great expense which would be connected with the step added a great weight to my spirits; and the sorrow at being obliged to relinquish the object on which my mind had been uniformly set for a number of years, just at the time too when I had begun in some measure to realize my expectations, produced a state of mind nearly allied to despondency. I had learned the Malay language sufficiently to be able to read and converse fluently, and to conduct worship in it. I had so far overcome the difficulties of the Javanese, as to be able to translate into it, with some degree of readiness, and had rendered the whole of St. Mark's Gospel, and sixteen chapters of the Acts, into language, which natives from different parts of the country professed to understand. Some errors must necessarily be connected with these early performances, but they were the means of improving me in the language, and of habituating me to a conciseness and correctness of expression.

The English gentlemen residing at Samarang, had been stirred up by means of a circular, which I had addressed to them at the commencement of the year, to enter into a monthly subscription for defraying the expenses of public worship in English, which I was to conduct. About 1000 rupees had been promised as a contribution towards fitting up a large and convenient room in which we were to meet, and 140 rupees monthly to pay the rent of the place, servants' wages, &c.

Thus to relinquish my prospects of success was a painful trial, and called on me for the exercise of faith in the wisdom and rectitude of the proceedings of God. Yet so alarming were my symptoms, and so rapid was the decay of nature, that I appeared tottering on the brink of the grave, and the united voice of the few

friends who knew my situation, and who saw me struggling with a disease which threatened speedily to put a stop to all my exertions, urged me, while the spark of life remained, to adopt the plan that had been recommended to me, as the only probable means of restoring me to health.

But few ships now touch at the ports of Java besides those that are bound for Europe. In other places I might have had an opportunity of going by some vessel to the Cape of Good Hope: but there was no ship at Java at that time that was bound for that or any other port eastward of it that was likely to conduce to my health. Among those that were nearly ready to sail for Europe, was the Broxbournebury, whose captain had become acquainted with me, and had regularly attended worship at my house, and it is with the sincerest pleasure I bear testimony to the excellence of his Christian character. Providence led the way that I might take the voyage with him; for two of my neighbours, English merchants, who on many former occasions had shewn themselves kindly interested in my welfare, pressed me earnestly, by the consideration that it was the duty I owed to the Society, to my family, and myself, to undertake the voyage, and generously presented me with 50*l.* each towards the payment of the passage money.

Mr. Robinson being at so great a distance, I had no opportunity of gaining his opinion in time; but he had apprized me, some months before, of his opinion of my disease, and had recommended me to leave Samarang for a time. Mr. Bruckner however concurred in the general opinion of my friends, and even went so far as to predict, that unless I were speedily to adopt some plan for removal, I should in the course of a few weeks be probably so bad as to be unable to go any where, or try any means for restoration. I therefore made up my mind without further delay to speak to the captain on the subject of returning, and he generously promised that the expense should not exceed 150*l.* (one hundred pounds less than was paid for my passage out when only Mrs. P. and myself.) Matters being thus adjusted, Mrs. P. myself, and our baby, not six weeks old, embarked on the 26th of April; on the 3d of May we arrived at Batavia, where the ship was detained for a fortnight. While there I waited on the governor, and acquainted him with my plan, and presented the certificate of my sickness from the surgeon of the military school at Samarang. He expressed his concern at my sickly appearance, was sorry that I was prevented from proceeding in my studies, wished me a speedy voyage, with the hope that it would restore my health, and assured me that he should be glad to welcome me back to Java. On May 18, we left Batavia, about two years and five months having elapsed since I first visited it, and nearly twelve months of that time I had been the subject of wasting sickness.

My own expectations of the benefit which might result from the voyage were very sanguine, as the surgeon of the ship had been very attentive to me at Samarang, and his medicines had done something towards relieving the irritation of my lungs; and indeed for the first few weeks at sea I regained my strength; but I soon relapsed. My liver was thought to be affected, and a salivation was produced to remove the pain I felt in that part. Every comfort I could wish for has been supplied, and the captain has been unremitting in his attentions to promote my happiness and recovery; and I hope that my disease has been arrested in its progress; yet notwithstanding all the advantages of sea air, quiet, and composedness of mind which I have enjoyed, it still remains doubtful how it will terminate. I still have many of the symptoms of consumption in one of its advanced stages; but if the advice and medical treatment I can obtain in England be blessed, my life may yet be spared. The resolution which I formed at the time I left Java was, that, if ever the goodness of God restored me to health, I would, Providence permitting, embrace the first opportunity of returning to my station, to resume my work; and from that resolution I have never swerved. It remains unalterably fixed in my breast. Should God in his mercy hear my prayer, and spare me a little longer, I hope that this temporary interruption of my labours will be followed by a capability of body and of mind, for carrying forward the great object of our mutual pursuit, and that I yet shall spend my days in a Missionary station, and die in the *midst of Missionary work*.

Mr. and Mrs. Phillips, with their infant, and a Javanese girl, who accompanied them as a servant, have since arrived in London.

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